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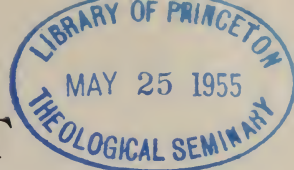








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LIFE AND LIGHT



FOR

WOMAN

PUBLISHED BY THE

WOMAN'S BOARD OF MISSIONS

1910, Vol. XL.

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KINDERGARTEN IN COLEGIO CHIHUAHUENSE.

DINING ROOM IN COLEGIO CHIHUAHUENSE.

The title "Life and Light" is written in a large, ornate, blackletter-style font across a decorative scroll. The scroll is unrolled in the center, with the words "Life", "and", and "Light" separated by the folds of the paper. The scroll has a textured, shaded appearance, suggesting depth and a three-dimensional effect.

Vol. XL

JANUARY, 1910

No. 1

One of the sweet surprises with which God delights to bless his faithful children was ready for Miss Wells, our new missionary to Micronesia, when she reached Hongkong. Not only was she received with warm welcome by the missionaries in that city, but very soon Miss Olin, of Kusaie, where Miss Wells expects to live, reached there. So in the last part of her journey of many thousand miles, Miss Wells has had the sympathetic and helpful companionship of one who knows well the perplexities and the joys of her new field.

On the same steamer went the building materials for the new house in Kusaie, which has been so greatly needed since the cyclone of April, 1905, destroyed our mission property. Mr. Bowker, who will superintend the erection, was also on board, and we trust that all will move on prosperously and that our brave isolated workers may soon have the comfort of a real home.

We rejoice to have with us again Mrs. M. L. Gordon, of Kyoto, Japan, who has recently come home for her furlough. Mrs. Gordon's kindergarten is doing great things for the little folks and for their homes, and her touch of blessing reaches many a needy heart.

For several years the sisters, Misses Jane and Elizabeth Baldwin, have been bravely keeping at their post on Truk, though their furlough was long overdue. Now the two German missionaries who are to take charge of the school have reached the island, and probably before many months they will be ready to go on with the work.

Letters have come from Foochow giving details of Miss Hall's last sickness, and making us realize anew our irreparable loss in her going hence.

**THE DEATH OF MISS HALL.** Dr. Kinnear tells us that after a week's indisposition with bowel trouble at Diong-loh, a trouble that did not seem alarming, she was taken by boat to his own home at Foochow, where all that watchful and skillful love could suggest was done for her. She suffered little pain and showed her own sunny, unselfish temper till her last

conscious moment, not long before the end. A severe storm kept some away who longed to get to her, but Mrs. Peet and Mrs. Kinnear were by her side to render the last loving services.

The funeral services were double at the Ponasang Girls' College for the schoolgirls in Chinese, and in English in Miss Garretson's parlor. Then the casket, covered with the stars and stripes and loaded with roses, was borne to the foreign cemetery for interment.

Yesterday at the Diong-loh chapel the Chinese had a memorial service, only five foreigners being present. The preachers and Bible women within THE MEMORIAL a radius of five miles came, and many tributes to Miss SERVICE. Hall's love and earnest zeal were spoken. One wishes her home friends might have a verbatim report of the service which lasted for two hours. The schoolgirls sang very sweetly, "Peace, perfect peace" (which a quartet also sang in English at Foochow). When all the *literati* had spoken, our cook arose. He had been Miss Hall's coolie ever since she came to Foochow, and came with her to Diong-loh. He said he wanted to add his testimony to Miss Hall. She had taught him to read his Bible and to worship the true God. His family are idolaters and he knew nothing of Christ till he came to her. He said the teachers had spoken of her kindness to them, and he wanted to say that she was just as good to her servants.

Miss Hall's death was such a shock to everyone that we are unable to realize that she is not again to be among us. No other worker's departure could leave such a need. Of all the Woman's Board workers here, she was the only one who could be considered as in prime condition. Miss Garretson, while carrying Ponasang girls' school, has already borne the weight of years, as is also true of Dr. and Miss Woodhull; and Miss Ward and I are but children in the work.

In another letter she says: "I am willing to live and work wherever my place may be, but my heart is lost to the Diong-loh women and girls, and

IS THIS A it hurts to have them deprived of their present scanty CALL FOR YOU? opportunities simply because there is not one young woman in all the New England States or in America who is qualified and willing to come to help."

Read also this appeal from the Chinese workers in that vicinity:—

*To the Secretaries of the Women's Board of the American Board, Honored Ladies, we beg you to read:—*

We respectfully write most important business regarding the condition of women and girls in the Diong-loh church. This year the Foochow Mission

appointed Misses Hall and Perkins to come to Diong-loh, one to have charge of the boarding school, the other to have charge of the evangelistic work for women. The two ladies worked harmoniously and were mutually helpful, each doing her duty. Diong-loh congratulated itself on having these two ladies, not expecting that Miss Hall, on October 18th, would return home to the Kingdom of Heaven, leaving the school work also to Miss Perkins.

Now we invite you to consider; one pillar cannot support a great house; one dike cannot restrain many waters flowing from every quarter. Without a second worker here the Diong-loh church is like a single hair supporting a three hundred thousand pound weight.

As we look over the ladies of our mission, how few they are! The strong are working each in her place; others are already advanced in years. Diong-loh district is wide, women and girls are many. Strong and young must be the lady to carry the work.

Seeing the present condition, we, the undersigned, cannot keep silent; we can but report to you, and beseech you, the Secretaries of the Woman's Board, to look down on us and receive our petition, graciously grant our request, quickly select, choose and appoint a lady to come to Diong-loh to publish the Saviour's Gospel, and save the souls of our women and girls. Then our women and our church will indeed be fortunate.

We respectfully write this letter and send greetings to you and to the honorable Secretaries of the American Board.

(Signed) DING CONG-SIENG, *Pastor*.

Also signatures of six preachers, five teachers, the Faculty of Child Memorial School, a day school teacher and five Bible women. These were present at the memorial service to Miss Hall, October 25th.

Our receipts for the month include a legacy of \$10,870.00 from the estate of Mrs. Elizabeth L. Warriner, late of Springfield, Mass. The Executive Committee has voted to set apart \$5,000 of this sum for buildings, including improvements, repairs and furnishings, and TREASURY. to divide the balance into three parts to be used in 1910, 1911 and 1912 respectively. The receipts for regular work are \$4,013.47—\$99.35 less than those of November, 1908. It is none too early to remind ourselves that patient, persistent and prayerful seed-sowing is necessary if we are to come to the annual meeting of 1910 with rejoicing.

FOR 1910. Every woman in our Congregational churches needs the daily companionship of our Prayer Calendar, and our missionaries need that we all should have it and follow its guidance. It was prepared for 1910 by

the women of the W. B. M. I., and costs 25 cents, 6 cents additional for postage. Send for it now!

“EVERYLAND.” A new magazine for girls and boys.

Ever since the announcement in LIFE AND LIGHT that those two gifted and consecrated women, Lucy Waterbury Peabody and Helen Barrett Montgomery, purposed to edit a new magazine for girls and boys with the comprehensive title *Everyland*, we all knew that something unique and attractive was in store for us. The initial number has just appeared, and that it fully meets our expectations gives it unqualified commendation.

On the title cover four boys in color and costume signifying the Chinese, the American Indian, the African and the Esquimaux, march in procession across the page bearing aloft the banner exploiting the magazine. On the last page of the cover the anonymous dedication is a most touching and original summary of our Lord's life on the earth from boyhood to the final sacrifice. “To this wonderful, perfect boyhood, and the work it began, *Everyland* is dedicated.” The magazine is finely illustrated, the frontispiece being in color. A symbolic story by Mrs. Peabody purports to be “a story for boys with a moral for men,” and a prize of five dollars is offered for the best interpretation of this story by children under fifteen years. The magazine contains stories and verses, a song with the music, a book shop and world events, and many attractions which neither young nor old will want to miss. It is to be published quarterly, at fifteen cents per copy or a yearly subscription of fifty cents. The publishers want a thousand agents immediately, and are willing to pay for their help. Any bright, active boy or girl between ten and fifteen can do the work. Address *Everyland*, Box 2, Fenway, Boston, Mass.

G. H. C.

Do any of our suburban friends want to make the auxiliary meetings more interesting? Why not appoint two each month to attend the Friday meeting, to take back reports of its good things? Very often live OUR FRIDAY MEETING. missionaries, fresh from the field, speak to us there; last week we had three. On the last Friday of each month some one goes over the next chapter of our United Study, and that helps the leaders. And, friends farther away, do plan to share this hour when you come to the city; and now and then in your own home take a part of the hour from eleven till twelve on Friday to pray with us for the coming of the Kingdom.

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THE natives of Burma knew Adoniram Judson by the name of “Jesus Christ's man,”—a most beautiful title to him.

## WORK OF THE A. B. C. F. M. IN MEXICO

IN 1872 Rev. Mr. Stephens and Rev. Mr. Watkins opened work in Guadalajara, the capital of the state of Jalisco, and second city in the country. The latest report from our mission in Mexico tells of 24 churches, with 1,500 communicants. We have a boarding school at Chihuahua, with



REV. AND MRS. JOHN HOWLAND

Missionaries of the A. B. C. F. M. in Guadalajara since 1882.

kindergarten and normal department, and a total enrollment of 205. The W. B. M. I. cares for the *Instituto Corona*, at Guadalajara, with 30 boarders, and for *El Progreso*, at Parral, with 246 pupils, three fourths of them coming from non-Protestant families.

Our missionaries in Mexico are Mrs. James D. Eaton and Miss Mary F. Long of Chihuahua, Mrs. John Howland and Miss Alice Gleason of Guadalajara, and Miss Mary Dunning of Parral.

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GIVING is the crowning grace, because it is the manifestation of the highest excellence. It is the result of sympathy, of contact with Christ, of drinking in of His Spirit.—*Alexander McLaren, D.D.*

## THE SIERRA FIELD REVISITED

BY MRS. JAMES D. EATON

(Dr. and Mrs. Eaton have been missionaries of the American Board in Chihuahua since 1882.)

WE have all heard of the yellow-legged chickens which became so astute that on the approach of the conveyance of the Methodist circuit-rider, they would run and hide, in the vain hope of escaping their doom. But whoever heard before of the fate that overtook the little black *chivito*—kid—when the Congregational missionaries were expected at Pastor Grijalva's, in Ciudad, Guerrero?

Certainly it was a novel spectacle for us, to behold the fresh hide stretched on the *patio* wall to dry, and to see the different members of the victim dis-



DR. J. D. EATON



MRS. J. D. EATON

Missionaries of the A. B. C. F. M. in Chihuahua since 1882.

entombed from the hole in the ground where they had been cooking, *à la barbecue*. The circumstance is mentioned only as an instance of the abounding hospitality that awaited our little party of four, Miss Long, Mr. Eaton and myself, and Mr. Loder, pastor of the American Congregational Church in Chihuahua, on our arrival last Thursday, at the above-mentioned out-station, which has returned to our care and oversight again, since Mr. Case left it a year ago.



That night I had my first sight of the little chapel, which helps so much as a center for meetings, not only in Guerrero, but in all the region around. During the series of meetings we held Thursday, Friday, Saturday and Sunday, we had the pleasure of welcoming visitors from points as far distant as Cusiuhiriáchic (fifty miles), and from San Isidro, Santa Inés, and Rancho, Colorado, all of which look to Pastor Grijalva, of Guerrero, for their spiritual guidance.



PROTESTANT CHURCH IN CIUDAD, GUERRERO

There was very notable improvement in the matter of attendance and punctuality over what we have ever found before. Not only on the nights when there were views of the life of Christ, but also on Sunday night, when we celebrated the Lord's Supper and received two new members to the church, and baptized a dear boy, "grandson" of the *Colegio Chihuahuense*, the little chapel was full to its limit, with many attentive hearers outside.



MEXICAN EXPRESS WAGONS. DONKEYS CARRYING FODDER

The bell, though not musical in sound, is a call that is heard and heeded, and within half an hour after the first ringing we were able to begin the services, the bell sounding once more at the moment. We recalled our former experiences of waiting weary hours, sometimes till after nine o'clock, for the slow assembling of the country folk.

The fresh flowers that were brought at each service, were eloquent tokens of the love the people feel for their church home. One beautiful bunch of the wild "Star of Bethlehem" was sent in a costly vase by a "friend," a judge who resides in the place, but who has never been known to attend a service.

Amongst the attendants on services was noted the esteemed school-teacher of the town, who has been for nearly thirty years a father to the Guerrero boy. Whereas, formerly, he was very fanatical and given to strong drink, he is now a reverential hearer and cordial friend, wishing us great success in our work, as he pressed our hand in parting. We believe he is "not far from the Kingdom."

Some of the leading families of Guerrero are represented in the little congregation; and Miss Long, who has not known them before, as I have, was impressed by the beautiful, earnest faces of the women, some of whom are true "saints."

There are many lovely young girls whom we longed to gather up and take into the *Colegio*, but scarcity of funds makes that impossible. Two or more of the boys are studying with the pastor and looking forward to the ministry, and want to go to the boys' school in Guadalajara.

Our experiences in Santa Inés and Bocoyna, immediately following this visit to Guerrero, were full of interest, but must wait for another time.

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## WHY HASTEN MISSIONARY WORK IN MEXICO?

Is not Mexico making rapid strides as a nation? Has she not an orderly government that commands the confidence of other nations? Has she not at least the beginnings of a public school system with a considerable number of pupils enrolled? Has she not an increasing postal system and a railway system of over 15,000 miles?

Mexico has all of these, and they constitute one of the chief reasons for hastening the missionary work. Post offices and railroads cannot bring peace and healing to sinful and hungry hearts, and even schools that are wholly irreligious must be supplemented. Last year the *Mexican Herald*, a paper widely read, lamented that the humbler classes had almost no religious instruction. After expressing surprise that the Catholic Church does so little for the uplifting of the poor, it said: "The results are apparent in looseness of the relations between the sexes, the thieving habit, the deeds of blood, the immoderate and almost universal indulgence in alcoholic stimulants that prevail among the lower classes. This is a condition that urgently demands remedial action." In the attempt to bring to these humbler classes



CENTRAL SQUARE, GUADALAJARA



COVERED PASSAGEWAY WITH SHOPS. ONE SIDE OF PUBLIC SQUARE, GUADALAJARA

of Mexico the forgiveness of Christ for their sins and his tender sympathy in their sorrows the Protestant missions lead the way. They are bringing higher ideals of a more vital relation to Christ that results in a new life.

Another reason for hastening missionary work in Mexico is the increasing number of immigrants that are pouring in from the north and from China and Japan. These are not only tourists, but settlers or men who have come to invest capital in mining or in ranches. The coming of these Oriental people creates a need, augmenting and intensifying the need of the Mexican races themselves.

A third reason is that Mormonism has been transplanted into Mexico, working among its ignorant people, and is making as rapid progress as in its early days in the United States. It was first planted two decades ago in a remote region in the heart of the wilderness. Polygamy is practiced without hindrance from the Mexican government, and this license attracts the emigration of Mormons from Utah and other parts of the United States. There are now seven Mormon colonies in Mexico, named Juariz, Oaxaca, Dublan, Garcia, Chiuchupa and Pacheco. In several of them there is said to be large stores with stocks of goods worth \$50,000. They have flour mills, lumber mills, a tannery, a foundry and factories for furniture and shoes. They raise cattle, fruit and vegetables for the mining camps.

The spirit and condition of the Mexican Protestant church inspires to haste. It is enthusiastic in the use of new methods, the holding of Christian Endeavor and temperance conventions, the patronage of Protestant schools for the better training of the young, and the wise use of printed matter. These things show the vital hold of Christianity upon the hearts of the preachers and teachers already trained, and should stimulate us to greater efforts to make the gospel of Christ not a formal but a living thing.—*Mission Studies*.

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## TEMPORARY MARRIAGE IN MEXICO

THE Mexicans are a passionate people and their passions develop at an early age (I employ the words in specific sense), not only because nature has so ordered it, but because, owing to the way in which they live—whole families, not to mention animals, in a small, one-roomed house—the elemental facts of life are known to them from the time they can see with their eyes, and hear with their ears. For a Mexican child of seven or eight among the lower classes, there are no mysteries. Boys of fifteen have had their affairs with older women; boys of seventeen are usually strongly attracted by some one person whom they would like to marry. And just at this interesting and important crisis the Church furnishes the spectator with one of its disappointing and somewhat gross exhibitions.

It seems to have been proven that for people in general certain rigid social laws are a comfort and an aid to a higher, steadier standard of thought and life. In communities where such usages obtain, the ordinary person, in taking unto himself a wife, does so with a feeling of finality. On one's wedding day, but little thought is given, I fancy, to the legal loopholes of escape. It strikes one as strange, as wicked, even, that a powerful Church (a Church, moreover, that regards marriage as a sacrament) should deliberately place insuperable obstacles in the path of persons who, for the time being, at least, have every desire to tread the straight and narrow way. This, to its shame, the Church in Mexico does.

The only legally valid marriage ceremony in Mexico is the civil ceremony, but to a Mexican peon the civil ceremony means nothing whatever; he can't grasp its significance, and there is nothing in the prosaic, businesslike proceeding to touch his heart and stir his imagination. The only ceremony he recognizes is one conducted by a priest in a church. When he is married by a priest he believes himself to be married, which for moral and spiritual purposes is just as valuable as if he actually were. One would suppose that the church would recognize this, and encourage unions of more or less stability by making marriage inexpensive and easy. If it had the slightest desire to elevate the lower classes in Mexico from their frankly bestial attitude toward the marital relation—to inculcate ideas different and finer than those maintained by their chickens and pigs—it could long since easily have done so. But, quite simply, it has no such desire. In the morality of the masses it shows no interest. For performing the marriage ceremony it charges much more than poor people can pay without going into debt. Now and then they go into debt; more often they dispense with the ceremony. On my ranch, for instance, very few of the "married" people are married. Almost every grown man lives with a woman, who makes his *tortillas* and bears him children; and about some of these households there is an air of permanence and content. But with the death of mutual desire there is nothing that tends to turn the scale in favor of permanence; no sense of obligation; no respect for a vague authority higher and better than oneself; no adverse public opinion. Half an hour of ennui, or some one seen for a moment from a new point of view, and all is over. The man goes his way, the woman hers. The children, retaining their father's name, remain, as a rule, with the mother. And soon there is a new set of combinations. One woman who worked here had three small children, everyone with a different surname; the name of its father. While here she kept house with the *mayordomo*, who, for no reason in particular, had wearied of the wife he had married in church. No one thought it odd that she should have

three children by different men, or that she should live with the *mayordomo*, or that the *mayordomo* should tire of his wife and live with her. As a matter of fact, there was nothing odd about it. No one was doing wrong; no one was "flying in the face of public opinion." She and the three men who had successively deserted her, the *mayordomo*, who found it convenient to form an alliance with her, and his wife, who betook herself to a neighboring ranch and annexed a boy of sixteen, were all simply living their lives in accordance with the promptings they had never been taught to resist. It is not unusual to hear a mother, in a moment of irritation, exclaim, as she gives her child a slap, "*Hijo de quien sabe quien!*" (Child of who knows whom!) At an early age, when they first fall in love, they would, I think, almost always prefer to be married. But where get the ten *pesos*, without which the Church refuses to make them man and wife? The idea of saving and waiting is to them, of course, utterly preposterous. Why should it not be? What tangible advantage to them would there be in postponement? The Church, which has always been successful in developing and maintaining prejudices, could have developed, had it wished to, the strongest prejudice in favor of matrimony and the permanence of the marriage tie. But it has not done so; and now, even when peons do have the religious ceremony performed, they do not consider it binding. After having gone to so much expense, they are not likely to separate so soon, but that is all.—*From Viva Mexico.*

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## THE GRIP OF FAMINE

THE recent heavy frosts throughout the entire central *mesa* of Mexico have totally destroyed the crops, and the suffering in consequence is keen. The government estimates the loss at twenty million dollars. To the great nether population this means untold suffering. . . .

One missionary writes of his field, which covers eleven scattered mountain communities: "Frosts have completely destroyed their little harvests, and many are approaching starvation. Generally the strong man can earn in the field twelve and a half cents a day; but with no harvest there is no work, no money and no food. To save life the families are sending the children away from their homes, to subsist how and where they can. But the very young and the very old and infirm cannot go away."

Great distress still lingers in the outlying districts near Monterey, in consequence of the recent disastrous floods, and our consul general in that city is giving food daily to five hundred widows, and many fatherless children. He says that in this great calamity by frost the nation is confronting the most serious situation it has ever faced in time of peace.—*Condensed from the Spirit of Missions.*

## OSAKA AND THE GREAT FIRE

From a private letter from Miss Abbie M. Colby, long one of our missionaries in Osaka, and now detained in this country by lack of strength, we take the following extracts :—

As I go about in this country I find that people do not comprehend the magnitude of Osaka. An official guide states that in 1901 the population was 921,617, and to my own knowledge while living in the midst of it the increase during the past eight years has been something frightful, especially since the great exhibition in 1903.

To illustrate : in 1900 the waterworks could supply about nineteen gallons of water per head, but of late years people have been forced back to their old wells and a great many new ones have been dug. Before I left the city water was cut off often, unless it rained hard and long, at five o'clock in the morning and not turned on till night, often not until midnight. In the now populous part where our new buildings are, there is no city water, while the well water is brackish and the ditches have something in them often as black as black ink and more odoriferous. The banks of the rivers and canals are in a great part of the city covered with decaying refuse horrible beyond description, not because of the indifference of those in authority, but because poor and ignorant people have rushed in from the country, and made conditions that are terribly overwhelming. I wish to be perfectly accurate in my statements, but you can see that I am in the condition of the Osaka officials—unable to solve the problem.

Thirty years ago the only chimneys were in connection with the then new, great mint, a sugar refinery and the foreigners' houses. The Japanese around were greatly distressed because of the smoke that came out of our chimneys. The factories give employment to sixty thousand or more men and women, while over thirty thousand hand looms probably support as many families. The city itself covers, compactly built, about sixty-four square miles. The whole region for miles in all directions is thickly filled with cities and villages and all of the land between highly cultivated, with a rotation of crops right through the year. It is certainly like the garden of the gods, and there are millions of gods worshiped in homes, temples and wayside shrines. There is much that is pretty and even charming, but not much like the glory of New England, with comfortable homes and continual uplifts. No one in New England, no matter how ignorant or poor, is far away from an uplifting, helping hand, a human hand, if he will only crawl where eyes can see his misery ; but in Osaka those who would lead clean, honest lives are dragged down by the terrible crowd that infects the whole

nature, and after living years under such conditions the missionaries are expected by many people here, who live continually on these mountains of privilege, to lift them up. . . . A few days ago I said to a lady who is on the pinnacle of the American side of foreign missions that the governor's house was burned, and she supposed that he was an Englishman. It seems hard for Americans to realize that the Anglo-Saxon race does not govern everything, while in Japan he has to wait for everything until he has politely asked for and received Japanese permission.

All of Osaka is given up to business and manufactories, but the great business center was happily out of the fire belt, and also none of the well-



RUINS AFTER FIRE IN OSAKA

established churches were scorched, although our second largest church barely escaped, as the fire started far to the east and went right through to the west. A great wind was blowing. The pastor, who is also the head of our Baikwa school, and a great number of Christians, members of different churches, were burned out, and many lost their places of business as well as homes. The new Baikwa school and home for the missionaries also escaped, as it was just to the north, and the fire was carried west. I have not heard from my especial Bible woman, but she lived near one of the temples that was burned, and the fire seems to have made a clean sweep



for miles around that. It was stopped before it reached what was formerly the foreign concession and where most of the missionaries and other foreigners live. While many of my dear friends (Japanese) were burned out and suffered—how much I cannot tell—yet the things of interest to friends in America were outside. Isn't it wonderful! How it will affect the number of pupils in the school and its financial condition remains to be seen.

Osaka is a most important place for your mission to hold, if you desire the Christianization of Japan, for here more people are within reach than in any other place in the empire; and they are the common people who welcome a helping hand, and appreciate kindnesses as those who call themselves great cannot do.

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### TERROR BY NIGHT

(The Bible woman of Miss Elizabeth Ward, a teacher in our Baikwa School, sent to her this vivid account of experience at the time of the great conflagration. Which of us can write Japanese as good as her English?)

DEAR MISS WARD: You must read already about the unexpected accident in Osaka, which occurred in 31st day July. When I get your letter in the morning, the fire bell was ringing. But as it was far beyond in North, I did not feel any anxious, though the wind blows very hard. In the noon-time the bell was ringing still loudly. I heard that the terrible fire was spreading fearfully and was burning over Oimatsu cho, and Mr. Osada's house was burned out. But my house was still far away. In the evening near Umeda was burning, but every body said "it will surely stop at Deiro bashi." Therefore I did not prepare at all, but in the night it was spreading over Fukushima, and it became dangerous for us. We began to make packages and make ready to send to your house. But we could not pass over Funatsu bashi Bridge.

We are so much disappointed. We did not know what to do. There was no way to fled with packages. We decided to burn out all of them. For the last plan, we took them out to the open ground behind of my house breacking fences and making small bridge over the ditch. It was the middle of the night. I was praying to God all the time to help us from such terrible fire, but I decided if it is God's will I must follow Job's example. I sent my girl and Otsuru San and little boy to Kobe, it was the half past of one in the night. Fortunately the wind changed to blow to the north. We were saved from such dangerous fire. How glad we were! How thankful we were!

I wish to write to you more particularly, if I can write more easily in

English, but as I cannot write, I will send a picture to show where has been burned out. Just think nearly over two ri (one ri is about two and one half miles) were burned out. When you come back you will surely astonish to see the ruins all over. Many of the Temma Christian members' houses were burned out. So many peoples are living together here and there and nearly all the temples and shrines are used for poor peoples. I has been quite busy till yesterday to put in order all packages.

Yours lovingly,

(Signed) W. TAKETOMO.

I am afraid you will understand or not all through this letter because my English is very poor. But if you understand even some part I am very glad indeed.

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## NEWS FROM SAPPORO

BY MISS ADELAIDE DAUGHADAY

UPON my return to Japan in the spring I remained in the south until our mission meeting, that by hearing of the wide field I might more accurately get my bearings and know what had been accomplished during my absence. Also I found plenty to do. The reports from the various stations were most encouraging, and each a cause for gratitude. Both in Hokkaido and in the southern cities I was happy to note a great advance on all lines. Christians in all lands believe that

“Out of the darkness of light  
The world wheels into light.”

Surely the sunbeams are falling more and more directly on Japan. This nation is feeling after God, although many are still unconscious of the fact.

Missionary work is so very many sided. In Kobe during the visits of two fleets in May, first an English, later an American fleet, the foreign Union Church, consisting largely of missionaries, made strenuous efforts to save the sailors from the land sharks waiting for them. Committees met them each day at the pier and led them to a large building on the order of an institutional church where a generous repast was served, after which several short Christian talks were given; many bright, stirring hymns were sung in which the seamen heartily joined, and after a half hour of conversation the large company resolved itself into personally conducted parties of sight-seers, and there is much to be seen in Kobe. Many sailors attended church services in the evening before returning to their ships.

We could not get nor keep them all, however, and an occasional party of uniformed, staggering men was met. Early one evening a lady mis-

sionary and myself noticed a Japanese crowd, and as we drew near we saw a young American blue jacket gesticulating wildly, and trying to explain in English why he could not give his jinrikisha-man more money. Blows had been exchanged, and a Japanese policeman was about to arrest him. Just at the right moment a foreign Christian man stepped into the circle, and placing his hand on the boy's shoulder, said, "My young friend, I am an American. What can I do for you?" At once he became calm and said, "Please say I have given him my last cent." Paying the amount required, the gentleman said, "Now you must go home with me for the night. I will see you to your man-of-war to-morrow morning." The boy, overcome by shame, replied, "You see I am drunk; but I am only seventeen years old and have been less than a year in the service. I never drank before I entered it, and my mother does not yet know that I do so." The gentleman kindly insisted, and after a good supper, prayed with him and put him to bed. In the morning the sailor boy, with tears, said, "I have asked God to forgive and strengthen me, and shall write my mother that this is a turning point in my life."

Death, to so many a dreadful messenger, is God's good angel here to lead the prejudiced and indifferent to himself. Soon after my arrival in Japan I received in Kobe a letter from a Sapporo woman, which said, "I am dying, but I wish you to know I did not forget your past teaching as I seemed to do. I am praying earnestly to God to forgive my sins and receive me to Heaven. Please work for my husband and son." They were so touched by her death that now they are gladly receiving instruction.

This summer a beautiful boy of six, the light of a Sapporo Christian home, suddenly sickened and died. The funeral was just the opposite what a Buddhist funeral, with its noise, confusion and want of feeling, would have been. Our Kumiai church (Congregational) was thronged, not only by our own people but by members of other denominations, for the Christians are like one large family, suffering and rejoicing together. Many unbelievers were present, and listening crowds stood at doors and windows and seemed deeply impressed by the submission and hope expressed in all sung and said. The aged grandfather read a letter received just a few days before the little fellow became ill, in which he told of the great joy he had had in the flower service of the Sunday school in which he had participated, ending with, "Come back soon, dear grandfather, I miss you so much." At the cemetery joyful hymns about heaven were sung, and each Sunday-school scholar present laid a flower on the grave. Another child, of a family not connected with the church, followed soon afterward; but the little one had been induced by a friend to attend Sunday school, so her parents decided on

a Christian funeral. So much kindness was manifested by pastor and people of the congregation that the sorrowing parents have attended church ever since.

Sapporo has become a university town, and is now receiving much attention from the empire at large, which is beginning to note the fact that a wide-awake, wealthy city with a rapidly increasing population has arisen like a brilliant new star above the horizon. We have been visited this summer by five princes, many cabinet ministers and the great high priest of the Buddhist temples. Also several eminent Japanese Christian scholars from the south have lectured here on Christianity from a scientific standpoint. Not so very long ago it was the fashion in the older parts of the country to speak of Hokkaido as "a frozen wilderness"; but with Christianity and education we believe that soon this wilderness shall blossom as a rose.

The Christian women here are coming wonderfully to the front, and are winning golden opinions on all sides because of their wisdom and good works. In two cities—Sapporo and Otaru—much credit for this is due to the faithful pioneer work of Mrs. Rowland and Mrs. Bartlett. In Asahigawa, a large garrison town, lives a most unusual woman, the wife of the Kumiai church pastor. She combines in her character rare intelligence, musical ability and great gifts as speaker and organizer, while her attractive personality breaks down prejudice against a woman's doing public work. In addition to the care of her large, well-managed family and church and Sunday-school work, she conducts a Christian kindergarten, the money for the very fine plant being given in response to her appeals, largely from non-Christian sources. Mrs. Sugiura's name will yet be written very large in the annals of Christian work in Japan. In the same city Miss Chandler, formerly connected with our mission, is teaching in a government school. Wherever she is, she is a light bearer and an indefatigable worker.

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## TWO SCHOOLS IN TURKEY

### I. BITLIS

Miss Mary Ely, in telling the story of Mount Holyoke School, Bitlis, Turkey, for 1908-1909, writes:—

FORTY boarders made up the school family, with about fifty day pupils in the primary department. The story of the school year is, as a whole, one of more than ordinary interest and encouragement. The principle adopted when the foundations of the school were laid, that no boarding pupil should be received free, has been upheld, though in some cases funds for

the use of very poor girls have been given by the Christian Endeavor Society of the school. For this society we can report more than usual self-denial and sympathy for those in physical and spiritual need. Special efforts were made to raise funds for the distressed in Cilicia, and a larger amount than usual contributed to aid needy girls in the school.

The very inadequate supply of native teachers, owing to the removal of two to the United States and one to the school in Moosh, made it necessary for each one of the three members of the senior class to take several recitations, so they were unable to finish their course last summer. In the early spring of the present year they were ready, and the graduating exercises formed a program of deep interest and unusual merit. The subjects chosen for their essays were, "The Use of Obstacles," "Songs of Life," and "Look Up!" The last subject was the class motto and combined a very touching and beautiful valedictory. One of the class read an address in Turkish entitled, "The Voice of Knowledge." Impressive and happy allusions were made in this to the changed political conditions, and the freedom of speech and of the press were gratefully referred to. The songs with which the exercises were pleasantly interspersed also depicted in unmistakable tone the altered state of things. A year ago who would have believed that songs of the "Fatherland," "A crown for the victor!" and other songs of similar import would enter into a public exercise in our school? At the close of the exercises appreciative remarks were made by several in the audience. It is indeed a cause for deep thankfulness whenever a few names are added to the list of noble, Christian young women prepared for efficient and earnest work in needy fields. These dear young women are now working in the school and girls' orphanage, thus filling important posts of service, and having also opportunity to continue to some extent their own studies.

## II. HARPOOT

Miss Mary L. Daniels, giving the report of girls' department of Euphrates college for 1908-1909, tells us:—

It would be impossible to carry on our school without the help, love and prayers of those at home. We wish to thank those who have sent money for board, tuition, books, apparatus, as well as for food and clothing for the poor. God bless and reward each giver.

We have sent urgent appeals for a kindergarten teacher. Mrs. Carey expects to go to America on her furlough next year and we need some one to be in training to take up her work. There is a great opportunity for a consecrated kindergarten teacher. Although we lose several experienced

teachers for the time, we are making larger plans for the new year. We have tried in vain to secure help from one or two places, but four enthusiastic girls who have recently graduated come to teach for us. The professors and teachers from the boys' college are to help, and several of the missionary ladies are to give more or less time. We hope to raise the character of the college by trying to accept only those girls who are ready and willing to be made ready to live and work for Him. As a preparation we have decided not to allow several girls to return. We are arranging to give more time and training to girls in the normal class. One special feature will be a weekly lesson in methods of personal work. Some attention will be given to teaching the girls how to be home-makers. Special talks will be given by those who are well fitted by experience to help the girls. We are hoping to do more to lead the girls to govern themselves.

We all feel that the great need is for the Spirit's blessing, presence and work in hearts. We hope to put more emphasis on the spiritual work. It is our longing that all our girls may be so filled with Christ's love that they may lead others to him. We ask you to continue your loving interest in the school, and above all we ask you to pray that the Spirit may do a mighty work in our midst.

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## A VILLAGE VACATION

BY MISS CLARIBEL PLATT

IN DERE KEUY, TURKEY.

I HAVE been thinking in these days how you would enjoy a glimpse of our life here in this little Greek mountain village about a day's journey on horseback from Marsovan. We found the ride a hard one, and arrived more dead than alive. But we were met with the warmest hospitality, and the first thing our hostess did was to bring water and wash our feet. She and a neighbor's daughter, who is also a pupil of ours, performed that humble service for each of us in turn, in a way that showed their sweet Christian spirit it seemed to me. After a light supper we were glad to creep into bed and try to sleep off our weariness. When we assembled at the breakfast table next day, we were an interesting group. Our faces were burned with the sun and wind till you would scarcely have recognized us, and it was not until we had applied cold cream for several days that we began to look natural again. The lameness from the journey wore off sooner than I had expected, and we have thoroughly enjoyed our two weeks among these picturesque surroundings. We are surrounded by hills, most of which are covered with dense forests of pine and beech; in every direc-

tion there are beautiful walks, and just back of the house there is a shady spot on the hillside where we can sling our hammock and enjoy the breeze and the view. We have spent a good deal of time out of doors, and have found rest for mind and body.

Our hostess is the widow of the late preacher, for this is a flourishing Protestant community, and one of the most interesting ones in this whole field. This preacher of whom I spoke was not an ordained man, but he was a man of rare consecration and devotion. He refused to accept a salary from his congregation, but supported himself by the proceeds of a shop, of which he took charge during the week. He built a large church, and a manse in which his widow is still living, as no preacher has been invited to succeed him. These are such independent people that they scarcely feel the need of a preacher. They continue to hold two weekly prayer meetings and three Sunday services, which are led by the different church members in turn. The difficulty is not to find leaders, but rather to limit the services to a reasonable length (very few of them are less than one and a half hours), for whenever an opportunity is given many are ready to exhort or to pray. Besides the meetings mentioned, there is a women's prayer meeting on Wednesday, and a young women's meeting after the morning service on Sunday, also a song service on Sunday evening. I wonder what you would think of their singing. They use tunes which ought, most of them, to be familiar to us, but they alter them so, putting in extra notes and slurs, and dragging the tune that you would find it hard to believe you had ever heard it before. I cannot sing with them, and that is a great privation.

The chief man of the church, whom we have nicknamed "the Bishop," can neither read nor write, yet he seems to have a good knowledge of the Bible, and he is very ready to take his turn in leading the meetings, though he has to get some one else to read for him. In fact, it has seemed to me as if he found it hard to be silent, and, perhaps, a little hard to be patient with the opinions of others, who disagree with him. The Sunday afternoon service is rather like a Bible class, in which every man gets his chance to express himself, and at times several were speaking at once so eager were they. Only one woman took part in the discussion (on the life of Paul); she is a "bride" in the home of the "Bishop," and is considered a very religious woman. She knows there are some who think the women should keep silence in the churches, but she says, "When God puts it into my heart to speak, I must speak. Surely it is right to obey God rather than man." But in the women's meetings many are ready to take part. It is interesting to see these simple village women, barefooted, with hands and faces sunburned from their work in the harvest fields, so ready to speak from their

own experience in a way that shows religion is no external thing to them, to be put on and off with their Sunday clothes, but a vital experience, a part of their everyday life. In the last few days we have called at many of the homes, and have found great friendliness. The women are too busy at this season to spend much time in social calls—many of them spend the whole day in the fields, reaping with the men—and one in a whole household (which includes father and mother, married sons and their wives and children, sometimes fifteen persons) remaining in the house to bake the bread and prepare food for the rest. Our pupil (the only girl in the village who has been in our school in recent years) is acting as housekeeper for such a large family. I marvel at her readiness to step into such work again—milking the cows and buffaloes, making bread, churning, and when everything else is done, spinning thread from the wool of their own sheep, which they afterwards weave into heavy cloth for the men's suits. They make a kind of hempen cloth also, but they do more of the fine needlework we see in the cities.

I was out sketching this morning, and as I sat in the shadow of a barn, a Turkish peasant from a neighboring village came along and sat down beside me to watch my work. He must have been more than usually intelligent, for he was able to see what I was trying to do, and that is more than most of these villages can do. You would have been interested in our conversation. He asked me of course about my home and my work and finally asked me about my husband. When I told him I had none, he looked at me with such compassion that I explained I had my work, and so I had no use for a husband. But that did not satisfy him. He thought it a terrible sacrifice—and continued to pity me so sincerely that I was amused. He asked me if all the ladies in the school were in the same sad plight, and I was obliged to confess that they were. I asked him whether they had celebrated "Liberty Day" on Saturday, but he did not know what I meant! I found my Turkish inadequate to express all that the change of government means, but I tried to give him an idea of the more tangible results, and he listened as if it were something quite new to him and something which was quite foreign to his experience. He told me of the hard work of their women, the farm work, and said he thought I wouldn't be able to stand such work. I asked if they had a school in their village and he said, "Yes, of course; the boys and girls go to school." Altogether we had a friendly talk, and he invited us to return by way of their village when we go back to Marsovan.

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SOME folks give according to their means, and some according to their meanness.—*George Eliot.*



## MISSIONARY LETTERS

## WESTERN TURKEY

Mrs. Etta D. Marden, of Constantinople, shows how new occasions bring new duties in these stirring times:—

I spent six weeks of the summer vacation with my son in Marsovan. The hospital work there is splendid, and all kinds of people are there for treatment. I did so enjoy going over to talk with the patients and read to them. There was a certain Turkish *hoja* in for a surgical case. I talked with him every day, and read from the Bible, newspapers, books, etc., and found him very alert and eager for information. As a race the Turks are not pressing for religious instruction, but they are very eager for education, and Western education first, and there is our opportunity. In our schools, in conversation, in all our intercourse with them, we have unlimited opportunity, and herein lies the strength of our educational institutions. The Mohammedans are not going to line up to be preached to; but in our schools holiness, morality, relation of man to God, brotherly love—in short, Christlikeness may be shown forth in deed and word, and it is here we may look for results.

It is no small responsibility and privilege to have eighty Moslem children in school. The opportunity for influence on these young people is endless. Their presence here brings us into contact with their parents, especially their mothers, and opens a sphere of activity in the home, and thus provides for us all we can do. Just why now we are so limited in force and room is a mystery. We could have twice as many Turkish children in school had we room. We tried to rent another house this year, but the rent was seven *liras* a month and we did not dare take it. I have been almost sorry we did not venture, believing that the income of the school would bear the extra expense, but the house is taken now and we must go on refusing pupils. It has been our hope to take young girls into the family, girls twelve to fourteen, but that too will have to wait. We hope when the Board can let us rent an extra house that once started the income from the school will keep it up. We shall, too, have to have another person appointed to this work. It is my time to have a vacation next June. On my return Miss Jones will have to go, for a longer period than a year, perhaps. I feel, too, as if I should like to be relieved of the care of the house. It is more complicated each year, and I would like when I return to give the most of my strength to the Mohammedan work. In our mission there is no one doing much for these people, and I feel that under the new circumstances we ought to be diligent in devising plans for carrying our work in

that direction. I do all I can now, but my strength will not allow me to carry as much as I have formerly done. And, too, Mohammedan work is a new feature.

I never worked harder in my life than I did last year, and I was never happier. To know that the light had driven away the darkness, that the awful incubus of absolutism was lifted, that men could more nearly follow the dictates of their own consciences, to see the police station at our corner deserted, the door nailed up, children playing hide and seek in and out of its broken window, to know that parents were sending their children here without hindrance or interference by the police, all this and a thousand things besides fills me with joy and thanksgiving. Of course the awful picture of Adana, pillaged and robbed and burned, is forever before my eyes, yet there is hope. One sinister feature of it all is the growing infidelity among the young men, especially among Armenians; socialism, too, has converts, and these two evils bid fair to cause more misery even than political disturbances.

Miss Adelaide S. Dwight, of Talas, gives a glimpse of one feature of their house-keeping:—

You know we use snow here instead of ice, and an old Turk brings ours from his caves in Stefana, two or three miles away, loaded on a donkey. Half a donkey load lasts us two days, and we pay for it the vast sum of four cents or less. The old man used to be a skilled workman, but fell from a ladder in working on a house, and has since been only about half-witted. We keep his account for him, and he always tries to make us pay him more than we owe him, hence, long conversations, arguing to no purpose. I am sorry for the poor, old man, but if we pay him in advance he does not bring us any more snow; so the only way to keep him going all summer is to always owe him a few *piasters*.

#### MARSOVAN

While Miss Charlotte R. Willard, principal of the girls' boarding and day school in Marsovan, was at home on furlough, recently, she kindled interest in her work in many hearts, and raised money enough to erect a greatly needed building. In a letter written soon after her return, she says:—

A message came to my room that Dr. Tracy wanted to see me, and I went down to our sitting room quite prepared to hear him say as he did, "I want you to come out to the new building." We went out together, climbed the rough builders' stairs to the second story, and walked across the shaving-covered floor, which has just been laid. The walls are all open still to the air and sky and mountains, which, with the plain stretching out

between us and them, were more beautiful than words can express. As we crossed the floor looking toward the eastern mountains, Dr. Tracy said, "It was to see this that I called you out." That view is always fine, but it was unusually so to-night, and as we lingered there, and began to discuss walls and floors and staircases, suddenly there was added to the scene a rainbow. I wish that when you are tired after your long day in the office you could see those mountains, and let them pour their strength and peace into you. People in their city homes in America have many conveniences, comforts and luxuries of which we know nothing here; but I cannot think of any that I would exchange for the splendid natural scenery that is ours here.

The foundations and basement story are of stone and brick. The upper part will be a timber frame filled in with brick. The outside will be finished with a hard plaster. We are fast coming to the conclusion that it will be better to give the new building to the older girls instead of to the younger, as we had at first intended to do. We feel that we are now in a position to undertake much which before was impossible, and are thinking out many plans as the building goes on.

#### EASTERN TURKEY

Mrs. Olive P. Andrus, writing from Mardin, July 26, 1909, speaks of their July celebration:—

We see there are a number of new missionaries having Turkey in view in spite of the discouraging circumstances surrounding work in this land, and we thank God for the brave young hearts ready and willing to meet the great need, irrespective of danger and difficulty. While we all feel confident that in the end liberty and truth must triumph, I know of no one who is at all sure that we have seen all the trouble that is to be expected before that end is attained. So far as foreigners are concerned it looks as though some backward steps were to be taken by the government, and that our privileges are to be curtailed. But the Lord knows whether or not we are necessary to the evangelistic work or the educational either. Our part is to help on doing what we can, waiting on His providence as to open or closed doors.

The great event of these days is the celebration of the promulgation of the Constitution—Turkey's "Twenty-fourth"—as we have our Fourth of July and France its Fourteenth. We had come out here to the hills a few days previous, and all reports represent the day as most jubilantly and universally celebrated, reactionaries for the time quietly effacing themselves. Decorations were profuse on private and public buildings, hundreds of flags of all

sizes being made by female hands. Shops are open day and night; good order prevailed, so that even Turkish women ventured out to see the sights as well as Christian women, and cases of injury or insult did not occur, so far as we have heard. Dr. and Mrs. Thom, who were alone in our premises in the city, displayed our own flag and that of Turkey side by side, and furnished Bengal lights and other additions to the display of fireworks so generally made.

The governor is a new man and quiet, undemonstrative in his policy. But there is no doubt the city owes much to him and to two or three others for its safety those dreadful April days of fear and massacre in so many places.

After the schools closed in June, Mr. Andrus and Miss Dewey made three short tours, the longest being of two weeks to one somewhat neglected church and congregation in D—, which has for a number of years been without a pastor, since the death of the old pastor who served them many years. They have a good preacher, but need the services of an ordained man for marriages, baptisms and the Lord's supper. We hope the visit may result in their deciding to call the preacher to be a regular pastor—a step which some are urging, but which others imbued with Plymouth Brethrenism are opposing, as they object to a regular ministry.

#### INDIA—MARATHI MISSION

“Preventive medicine” is a watchword to-day, and our Dr. Ruth P. Hume, of Ahmednagar, seems to be working in that direction:—

INDIA, August 6, 1909.

While I was in Akola my friend asked if she might give a *purdah* party, and if I would give the women a talk in Marathi on malaria. I consented to do it, and afterwards the Brahman gentleman, who helped me with the translation, asked permission to print it in the *Indu-Prakash*, a Bombay daily, printed in English and Marathi.

#### INDIA—MADURA

Miss Helen Chandler tells of progress in various lines:—

The general subject throughout the meeting was “God's call.” I have never enjoyed a series of Tamil meetings more than those of the convention. Immediately following this was the regular business meeting of the mission with its Indian representatives. The subject which filled our thoughts chiefly was a change of policy whereby the Indian Christians may be given responsibility and control of certain funds. The scheme is modeled after the one used by the Church Missionary Society in Palamcottati. It

will cut into old divisions and Congregational methods a good deal, but most believe that it will make the Indian stronger to bear his own burdens, and that the community as a whole will give more. The change means more work than ever for certain missionaries for awhile until the thing is well launched, but gradually the burden is to become lighter. Now the agents are crying for more wages, and it is a just cry, for expenses are very high and likely to stay so. Hereafter instead of crying to the individual missionaries, they must cry to their own executive committee. It will be interesting to see how the cry will be met. This new scheme does not include the work of special departments like this school here and medical work, but it does include all evangelistic work, except the work of Bible women under the ladies, and the elementary schools. This is going to be quite enough I think, but the only way to know is to try. Meanwhile we department people have to meet the same old problems, hoping that some day higher education may become self-supporting.

My sister Gertrude and the children have become more and more firm friends. This morning they were out getting sand in shallow baskets for some sand work they are to do later. They just love the first two hours that they spend with Gertrude, and the normal students too are getting some new ideas into their heads with regard to handling children. Of course this two hours' work is only a beginning, but it is telling already upon the children. The rest of Gertrude's day is devoted largely to study for she has yet to pass her second examination.

In Miss Noyes' and my last letters we spoke of girls who had joined the church. We have just had a list of eight or ten names given in of persons who want to join next time. We decide about them only after talking with them to test their motives and sincerity.

One of the subjects up before the next church meeting is the question of a church building. We really ought to have one, but so far no funds have been procured, except a small nest egg. I think the pastor wants to push this more vigorously, for he has been aroused by the fact that the Y. M. C. A. has come into town and raised, largely from Hindus, \$5,000 for a Y. M. C. A. building. If a European secretary is sent here I think a large work can be done by them, because he will be able to reach the Europeans and Eurasians, who are increasing as the railroad is becoming more and more a large center of traffic.

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THOUGH you and I are very little beings we must not rest satisfied until we have made our influence extend to the remotest corner of this ruined world.—*Samuel J. Mills.*

## HOME AGAIN

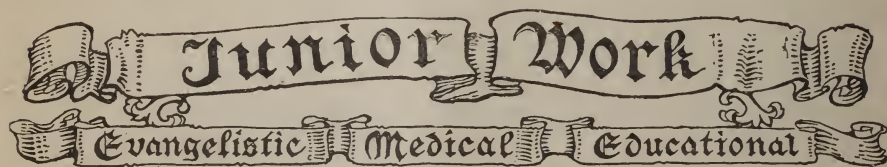
During the years she has spent in this country Mrs. J. K. Browne, of Harpoot, Turkey, has been helpful in many meetings, and a host of friends will enjoy reading this extract from a letter written by Mr. Browne from Harpoot, September 22d :—

MRS. BROWNE arrived yesterday, September 21st, safe, sane and sound, thank God! I went out and met her three days away and brought her home in triumph, amid hosts of welcomes all along the way, including United States and English consuls, etc., and especially as we drew near "home."

Please extend the thanks of the entire circle and myself to the secretaries and to all who have helped Mrs. Browne to renew our home here. Harpoot already seems different to me.

We are having unprecedented weather, daily tremendous thunder showers, etc., but Mrs. Browne only saw them "on every side," but they "did not come nigh" or touch her. On the whole, though six years in America had unfitted her for travel in this awful land, she arrived here "faint yet pursuing," very exhausted in strength, but in remarkably fine spirits; and after a two days' rest in Malatia insisted on starting on the final stage of her journey at 3.30 Monday A. M., and so we reached "home at last" so early as to break all records!

Mrs. Browne wishes me to add her own thanks and deep appreciation of the kindness of you all at the Rooms, especially of the ladies of the W. B. M., mentioning last of all the letters written by them for her journey. Would that those same dear ladies had crowned all by sending us at least one more lady teacher and—and—and—



## HUMANIZING THE GIRLS' MEETING

BY MRS. C. H. DANIELS

(Reader, please pass this on to the girls to read.)

"WON'T you help us in our Young Ladies' Guild this year?" an enthusiastic leader asked one of the older girls.

"I hardly think so," was the reply, "I believe in missions but I don't like missionary meetings."

What was the trouble with the meetings? We can much more easily remove such an objection than that one more often made, "I don't believe in missions and don't care to go to the meetings." To believe in missions but to dislike the gathering of the girls as they talk over missions! Let us win this girl and all her sympathizers. How can we do it? (In parenthesis let us make an accusation: "She hasn't been a Mission Band child." How do I know it? Because she would have so enjoyed the bright, up-to-date program the children are getting that she would have received an impelling push whose power would keep her moving enthusiastically forward until she landed in an auxiliary.) For the sake of this girl's standpoint let us imagine that the girls' meeting, called at "3.30 P. M. this week Friday, in the church parlor," does proceed in a conventional, old-time manner, opening with a hymn, in which eight or ten voices join; Scripture, the Lord's Prayer and reports. A paper and some extracts from missionary periodicals follow, subject, "No field in particular, all in general." O, my dear friend, this is so archaic! But—we are taking *your* standpoint, not ours. You are an "older" girl, you never went to a mission band, and we surmise you know only what rumor has brought you on breezes from the past.

Don't you want to come and see how we "humanize" the Girls' Meeting nowadays? This is how we do it, summarizing:—

1. We take a regular course of topics for thought, study and presentation, just heavy enough for an aspiring girl-mind, light enough to fit in with other study and occupations.

2. We dress these all up like a new American girl, from her military heels to her enveloping hat! We bring treasures from book and curio shops to help us. Our leaders plan with variety, by means of literature, art and music. Nothing is too choice for the setting forth of the great topic, "The Work of God's Kingdom." We get the best-trained minds to give us their skill, and we have lighter parts for the sophomore high school girl.

3. We humanize by asking the *boys*. Yes, we are getting so secular and human as to draw in the boys. And for their sakes we have evening meetings, where the social cup or the refreshing ice is passed after the missionary stamp is set. No social on behalf of missions without a missionary stamp, lest we lose out the best after all! We make up a glee club for fine hymns and light glees. Why not an orchestra, all for missions?

Did you know there were missionary games and pictures galore? Any pictures are missionary if they finely set forth the lands under study. Come, dear older girl, and visit our humanized meeting just once and see if you don't like us.



# Our Work at Home

## A MISSIONARY READING CIRCLE

MORE than twelve years ago a little group of women in a New England town formed themselves into a Missionary Reading Circle, each one promising "to read, if possible, at least one volume of missionary travel, history or biography every three months, to try to read something about missions every week, to pray daily for the work of missionaries and to contribute something each year to this cause." The circle has met monthly during these years and, while its own membership has increased considerably, its wider influence is seen in the fact that several similar clubs have grown up where its members have later made new homes.

The great interest which this regular reading has brought to the members has led them to secure speakers from many missionary fields, speakers who have been able to kindle such enthusiasm that the whole community has felt their influence.

They have gradually gathered a well-chosen and useful library of more than a hundred volumes. Individuals purchase the books, place the name and date therein, and after reading, send them as a permanent loan to the care of the librarian. So instead of standing idle on a private shelf they go on telling their message over and over.

The purpose of the circle is not directly the raising of money, but the increase of knowledge which leads to quickened interest and larger gifts. Who can measure the influence of such a circle on the hearts and lives of those women, and through them on that community and on the world? Is there any reason why the women in your community should not band together, all denominations if you like, in such a pledge and to so good a purpose?

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## GLEANINGS FROM THE ANNUAL REPORTS OF BRANCHES

IN the reports of the Branches given at our annual meeting we read of varied methods of holding auxiliary meetings. Some take the day for the missionary cause, sewing in the forenoon, sharing a social lunch and giving the afternoon to a program. While some take afternoon and evening, with supper between hand work and the hours for study. Some take their hour



for prayer and study just before the mid-week worship, and the women in one church hold their monthly meeting on Sunday evening, thus reaching many who would not come to a missionary meeting.

Two Branch presidents give an annual lunch to the presidents and secretaries of their auxiliaries, and the feeling of comradeship grows stronger, and the cares seem a little lighter as they talk together of the lights and shades of their work. Another president sends occasional letters to her auxiliaries, giving them the latest news from their workers on the field, keeping them posted on the condition of the treasury; and another has visited many societies with encouraging results. Several Branches distribute a quarterly bulletin, which helps greatly in developing and maintaining interest.

Some of the country Branches have found great value in an hour, or a session given to missions at the county conference of churches, where both pastors and people could learn of our important work. These societies, too, can have good times of the worth while sort in summer missionary picnics. How delightful!

Two Branches have issued a folder somewhat on the plan of a genealogical tree, showing the relation of auxiliaries to Branches, and of our Board to other Boards. One Branch has sent out posters announcing their missionary speaker, telling briefly her career, and so winning interest. One has found a question and answer hour useful; thirty women had each a question to which some other woman read an answer, the second reading also another question.

Mission circles have dressed dolls, made scrapbooks and filled boxes with many pretty things which would help the missionaries to please the native children.

Many Branches tell of growing interest in mission study, and one, at least, has carried on a normal class, every member being expected, after completing her own course, to organize a class in her home church. One auxiliary has found reviews of new missionary books, by bright college women, an interesting method. One speaks of Junior Work carried on efficiently for years because wisely supervised by the Senior Society.

Some Branches feel that they are much helped by their representative on the Executive Committee, who takes to them frequent word of the needs on the field, and the problems of the parent Board.

Several speak of trying to respond to the call to prayer, sent out last year, and two, at least, have formed Home Leagues.

Many are adopting the apportionment plan in some form, and all seem determined on a year of faithful work in the months to come.

## A FAITHFUL SERVANT

IN the home going of Mrs. T. M. Howard, of St. Johnsbury, on November 10, 1909, the Vermont Branch loses one of the last of the group of earnest women who cared wisely for its earlier years. She was the Branch treasurer from 1881 till failing sight compelled her to resign, and she watched over her charge with its ups and downs as a mother watches a child. Wise and devoted in many forms of Christianity usefulness, her service as treasurer, as in other ways, was not only that of the hand and mind but of the consecrated heart also.

## SUGGESTIONS FOR AUXILIARY MEETINGS

TOPIC FOR FEBRUARY

## CHAPTER IV. MISSION STUDY OF MEXICO

(If eleven topics are too many omit No. IX.)

- I. The natural scenery and productions: Rivers, harbors, volcanoes, mines, crops, manufactures.
- II. Population, Language, Form of Government.
- III. Are education and political and religious liberty well established? See "Sketch of the Mission of the American Board in Mexico."
- IV. Biographical sketch of the three patriot-heroes of Mexico—Hidalgo, Juarez, Diaz. Would an Indian president be possible in our land?
- V. Describe the meeting of the two presidents at El Paso last October, and its object.
- VI. What has the Roman Catholic Church done for this people? How do some Roman Catholic writers speak of the condition of the Mexican church?
- VII. What is the condition of those Mexicans who live in this country, in New Mexico?
- VIII. What indirect effect had the Mexican War upon religion in Mexico? Work of the American Bible Society? Of Miss Melinda Rankin?
- IX. What missionary societies are at work in Mexico?
- X. Work of our own Board: Girls' schools, churches, native pastors.
- XI. Work of the Woman's Christian Temperance Union in Mexico. E. B. S.

## BOOK NOTICES

*Edith Stanton's Opportunity.* An Exhibition Story. By Kingston De Gruchè. Published by Church Missionary Society, London. Pp. 176.

The reason of this little story is stated by the author in the preface as follows: "It is hoped the book will be useful in giving readers some idea of what a missionary exhibition is, and what results are looked for from such efforts."

*A Heathen.* By Lois Mathild Buck, B.L. Published by Eaton & Mains, New York.

The editor of the *Methodist Review*, W. V. Kelley, solicited the privilege of furnishing the introduction to a missionary girl's poem, and he takes the

opportunity of giving a sketch of the author's brief life. In his sympathetic analysis of the poem he says: "The poem is an embodiment of the impression made by paganism on a refined and educated Christian girl, the natural reaction of the normal Christian mind to the grimy, uncanny and altogether unwholesome spectacle given by heathenism. Concern for the heathen exhales like precious ointment from every line of this intense and lofty poem. From the Christian point of view it is a priceless and holy thing."

*Missionary Story Sketches and Folk Lore from Africa.* By Alexander P. Camphor. Published by Eaton & Mains, New York. Pp. 346. Price, \$1.50 net.

In the introduction by the Rev. Dr. Mason, Corresponding Secretary of the Freedman's Aid Society, we have a biographical sketch of the author of this book. Dr. Camphor is a negro born on a sugar farm in Louisiana. His parents, believing that their boy had unusual capabilities, loaned him to a Methodist preacher to raise and educate. He was graduated from the New Orleans University at the head of his class, and was called at once to the chair of Mathematics in his alma mater, and taught with good success. Later he entered Gammon Theological Seminary, and did post-graduate work in Columbia University and Union Theological Seminary, New York City.

It was through a suggestion of Bishop Mallalieu, now of Auburndale, then resident in New Orleans, that the conviction took possession of young Camphor that educated men of his race should help save Africa. He organized and was president of the first band of "Friends of Africa," an organization which emphasizes among all educated negroes in the South an increasing interest for Africa's evangelization.

Dr. Camphor was selected by Bishop Hartzell and nominated by the Missionary Board as president of the College of West Africa at Monrovia, Africa, and for eleven years filled this position with great success. Dr. Mason says of Dr. Camphor, "He is a thorough scholar, an eloquent preacher, a splendid administrator and a man of the highest integrity and tenderest love." It is hoped that a large number of young colored men and women by reading this book will become interested in the salvation and uplift of their race in Africa. At present Dr. Camphor is president of Central Alabama College, Birmingham, Alabama.

*The Life of Adoniram Judson.* By Edward Judson. Pp. 601. Published by American Baptist Publishing Society.

Under date of 1883 the son of Adoniram Judson explains in his brief prefatory note, that as Dr. Wayland's noble and comprehensive memoir of

this pioneer missionary is now out of print, it is his desire to keep the memory of his father fresh in the minds of the present generation. He feels very justly, that his father's career formed one of the main arteries of all American foreign missionary endeavor. This biography is copyrighted in 1883, by Edward Judson, but in 1899, the Baptist Publishing Society obtained the plates and they now publish the book without change of any kind. Edward Judson dedicates this sketch of his father's noble career "To the Children of Missionaries, the involuntary inheritors of their parents' sufferings and rewards, by one of their number."

Whoever has driven down Broadway when twilight has been followed by the blaze of electric lights, making that noted thoroughfare a great white way, has seen shining above the advertisements of saloons and theatres a brilliant cross at the top of the spire of the Judson Memorial Church. In this city the son of Adoniram Judson has chosen work in the slums as his field of labor.

The early pages of this book give the history of the founding of the American Board of Missions. Mr. Judson and his wife and Mr. Rice, Congregational missionaries, and sent out by a Congregational Board, changed their belief on the long voyage, became Baptists and were immersed on reaching Calcutta. This led to the formation of the Baptist Foreign Union. Edward Judson says: "In 1812 the Baptists of America were a scattered and feeble folk and lacked solidarity. There was little or no denominational spirit. The summons to the foreign field shook them together."

The main facts of Missionary Judson's work in Burma have long been the precious possession of the Christian Church. His imprisonments, his translations, his copious notes, his autobiographical record of dates and events, and the valuable reminiscences contributed by his third wife, Emily Chubbuck Judson, well known as a writer by her pen name, Fanny Forester, are all matters of intense interest and bring vividly before us a most striking personality.

G. H. C.

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## SIDELIGHTS FROM PERIODICALS

UNITED STUDY COURSE. PAPAL LANDS.—"Barbarous Mexico," *American Magazine*, October, November, December. "Modernism in the Roman Catholic Church," *Methodist Review*, November. "Porfirio Diaz," *Quarterly Review*, October.

CHINA.—"A Parliament for China," *Atlantic*, December. "Commercial Manchuria," *Review of Reviews*, December.

INDIA.—A fine set of illustrations of "Temples in India," *National*

*Geographical Magazine*, November. Krishna Pal, Carey's First Convert," *Missionary Review*, December. "The Situation in India," *Contemporary Review*, November. "Our Indian Fellow-Subjects," *Nineteenth Century*, November.

AFRICA.—"John S. Dube, the Booker Washington of the Zulus," *Missionary Review*, December.

Articles of general interest are "Rev. George Edward Post" and "Syrian Orphans' Home," both in *Missionary Review*, December.

F. V. E.

## WOMAN'S BOARD OF MISSIONS

Receipts from October 18 to November 18, 1909.

MISS SARAH LOUISE DAY, Treasurer.

## MAINE.

*Eastern Maine Branch*.—Mrs. J. S. Wheelwright, Treas., Bangor House, Bangor. Calais, Aux., 20.35; Machias, Aux., 29.80; Sandy Point, Woman's Miss. Soc., 10. Less expenses, 5,

55 15

*Western Maine Branch*.—Miss Annie F. Bailey, Treas., 52 Chadwick St., Portland. Brownfield, Col. at Union Conf., 4.75; Cumberland Co. Conf. Col., 4.40; Hiram, Little Margaret, 50 cts.; Hiram, East, C. R., 75 cts.; Portland, State St. Ch., Aux., 2.14. Less expenses, 50 cts.,

12 04

Total, 67 19

## NEW HAMPSHIRE.

*Lisbon*.—Miss Mary R. Cummings, 10 00

*New Hampshire Branch*.—Miss Elizabeth A. Brackett, Treas., 69 No. Spring St., Concord. Canterbury, Mrs. Martha F. Gale, 5; Lyme, S. S., 15; Meriden, Aux., 3.70; Portsmouth, Aux., Th. Off., 25; Salem, Aux., 5; Sanbornton, Aux. (25 of wh. to const. L. M. Mrs. Gertrude Greeley Perrin), 45,

98 70

Total, 108 70

## VERMONT.

*Vermont Branch*.—Miss May E. Manley, Treas., Box 15, Pittsford. Boston, *Mass.*, Friend, 5; Sioux City, *Ia.*, Friend, 25; Berkshire, East, Aux., 2.25; Bradford, Aux. (prev. contri. const. L. M. Mrs. Hannah Chamberlin); Brattleboro, Friend, 5; Burlington, College St. Ch., Aux., Th. Off., 17.20; Derby, Mrs. Alex. Griggs, 1; Grafton, Friend, 1.50; Hero, South, Friends, 13; Highgate, Aux., 2.50; Manchester, Aux., Th. Off., 15; Newbury, West, C. E. Soc., 1; Norwich, Jr. C. E. Soc., 4; Rutland, Aux., Th. Off., 32; Waterbury, Aux., 15.57; Wilmington, C. E. Soc., 10.15. Less expenses, 10.80,

139 37

## LEGACY.

*Norwich*.—Miss Martha A. Dutton, through Treas. Vermont Branch,

47 50

## MASSACHUSETTS.

Friend, 1 00

*Andover and Woburn Branch*.—Mrs. Mar-

garet E. Richardson, Treas., 22 Berkeley St., Reading. Mrs. F. S. Adams, 5; Off. at Ann. Meet., 33.08; Andover, South Ch., Aux., 94.30; Billerica, Aux., 2.50; Melrose Highlands, Aux., 36; Stoneham, Aux. (prev. contri. const. L. M. Mrs. Grace E. Chapman), 170 88

*Barnstable Branch*.—Miss Carrie E. Mitchell, Treas., South Dennis. Falmouth, Aux., 3; Harwich, Aux., 11.50; Sagamore Beach, Col. at Ann. Meet., 3.50, 23 00

*Berkshire Branch*.—Mrs. Edward Tolman, Treas., 47 Reed St., Pittsfield. Dalton, Aux., 185.67; Housatonic, Aux., 12.20; Richmond, Aux., 22.27; Williams-town, Aux., 235. Less expenses, 22.75, 432 39

*Boston*.—Off. at Ann. Meet., 211.10, 265.15, 476 25

*Essex South Branch*.—Miss Sarah R. Safford, Treas. *pro tem.*, Hamilton. Danvers, Maple St. Ch., Aux., Member, 30; Gloucester, Trinity Ch., Aux., 84.99, C. E. Soc., 5; Hamilton, Aux., 1; Lynn, First Ch., Aux., 30, C. R., 7.50; Swamp-scott, Aux., 3.25, Pro Christo Soc., 4.50, 166 24

*Franklin*.—Mrs. W. C. Cannon, 10 00

*Franklin County Branch*.—Mrs. John P. Logan, Treas., 3 Grinnell St., Greenfield. Greenfield, Aux., 10; Montague, Aux., 8.70; South Deerfield, Aux., 17.71, 36 41

*Hampshire Co. Branch*.—Miss Harriet J. Kueeland, Treas., 8 Paradise Road, Northampton. Enfield, Aux. (prev. contri. const. L. M's Mrs. Amelia DeWolf, Mrs. Fannie Downing, Mrs. J. E. Woods), 20 00

*Malden*.—Friend, 20 00

*Middlesex Branch*.—Mrs. Frederick L. Clafin, Treas., 15 Park St., Marlboro. Hudson, Woman's Union, 10; Marlboro, Col. at Ann. Meet., 13.02; Saxonville, Aux., 13.49, M. B., 6.77; Southboro, Aux., 11; South Framingham, Aux., 123, Friends, 8; South Natick, Aux., 3. Less error, 10 credited to Natick Aux. in March, 1909, 178 28

*Mills*.—Friend, 16 30

*Norfolk and Pilgrim Branch*.—Mrs. Mark McCully, Treas., 95 Maple St., Milton. Brockton, Porter Ch., Aux. (Th. Off., 40), 95; Plymouth, C. E. Soc., 20; Plympton, Aux., 5.25; Stoughton, Aux., Th. Off., 14.35; Weymouth and Braintree, Aux., 12.50; Weymouth Heights, Aux., Th. Off., add'l, 1; Whitman, C. E. Soc., 10; Wollaston, S. S., 20.29, Prim. Dept., 11.49, 189 88

<i>Northampton.</i> —Aloha Guild,	10 00	<i>New Britain.</i> —Miss Sarah P. Rogers and Miss M. Hattie Rogers,	100 00
<i>South Hadley.</i> —Mt. Holyoke College, Y. W. C. A.,	61 00	<i>New Haven Branch.</i> —Miss Edith Woolsey, Treas., 250 Church St., New Haven. Friend, 300; Fairfield, Co. Meet. Th. Off., 32.71; Canaan, Y. L. M. C. (to const. L. M. Miss Louisa H. Bragg), 25; Colebrook, Aux., 35; Derby, Aux., 5; East Haddam, Aux., 15; East Litchfield, Aux., 5; Kent. M. C., 5.70; Madison, Aux. (100 of wh. to const. L. M.'s Miss Edith M. Buell, Miss Amy B. Coe, Mrs. Ardella Dibble, Miss Nellie Snell), 111.80; Middlefield, C. E. Soc., 9.55; Middletown, Aux., 20.86; Milford, First Ch., Jr. C. E. Soc., 2, Plymouth Ch., Aux., 1; Naugatuck, Aux., 21; New Haven, Yale College Chapel, 2; New Milford, Aux., 93.50; North Stamford, Aux., 1; North Woodbury, C. E. Soc., 15; Stratford Mission League, 20; Waterbury, Bunker Hill Ch., C. E. Soc., 5; Westbrook, Aux., 26; Westport, Aux., 20,	772 12
<i>Springfield Branch.</i> —Mrs. Mary H. Mitchell, Treas., 1078 Worthington St., Springfield. Brimfield, Aux., 30; Palmer, Second Ch., S. S., 15; Springfield, First Ch., C. E. Soc., 10, Hope Ch., Mission Reserves (to const. L. M. Mrs. Arthur G. Baraw), 25; Westfield, First Ch., Light Bearers, 15,	95 00	Total,	1,351 49
<i>Suffolk Branch.</i> —Mrs. Frank G. Cook, Treas., 44 Garden St., Cambridge. Auburndale, Aux., 27, S. S., 27; Boston, Mt. Vernon Ch., Aux., 31.80; Park St. Ch., Woman's Guild, 15; Cambridge, Miss Susan K. Sparrow, 5, First Ch., Aux., 21, Pilgrim Ch., Aux., 5; Chelsea, First Ch., C. R., 6; Dedham, First Ch., Jr. C. E. Soc., 10; Foxboro, Aux., 5; Neponset, Trinity Ch., Stone Aux., 4.85; Newton, Eliot Ch., Woman's Assoc. (25 of wh. by Mrs. L. B. S. Trowbridge to const. L. M. Mrs. George L. Parker; and 25 by Mrs. Caroline H. Leeds to const. L. M. Mrs. H. Grant Person), 120; Newton Highlands, Aux., 28.74; Newtonville, C. E. Soc., 5; Roxbury, Imm. Walnut Ave. Ch., For. Dept., 10, Prim. Dept., S. S., 10; Roxbury, West, South Evan. Ch., Woman's Union, Th. Off., 25; Somerville, Winter Hill Ch., Dau. of Cov., 60; Wellesley Hills, Aux., 35.25,	451 64	NEW YORK.	
<i>Worcester Co. Branch.</i> —Mrs. Thomas C. Babb, Treas., 9 Ripley St., Worcester. Hopedale, Union Ch., Member, 5, Pro Christo Club, 5; North Dana, Miss A. T. Thayer, 3; Westminster, Jr. C. E. Soc., 2; Worcester, Central Ch., S. S., 16,	31 00	<i>East Bloomfield.</i> —Mrs. Eliza S. Goodwin,	4 80
Total,	2,369 27	<i>New York State Branch.</i> —Mrs. F. M. Turner, Treas., 646 St. Mark's Ave., Brooklyn. Syracuse, Central Assoc., Woman's Cong. Miss. Soc. Rally,	6 37
LEGACIES.		Total,	11 17
<i>Natick.</i> —Stephen C. Strong, by Arthur L. Potter, Extrs.,	1,500 00	PHILADELPHIA BRANCH.	
<i>Newburyport.</i> —Mrs. Mary H. Dodge, by Susan Webster Dodge and Ralph H. Ensign, Extrs.,	1,000 00	<i>Philadelphia Branch.</i> —Miss Emma Flavell, Treas., 312 Van Houten St., Paterson, N. J. <i>D. C.</i> , Washington, Mt. Pleasant Ch., Aux., 35, C. R., 13; <i>Fla.</i> , Jacksonville, Aux., 10; <i>N. J.</i> , Asbury Park, S. S., 5; Chatham, Stanley Ch., Prim. Dept., S. S., 2.43; East Orange, First Ch., C. R., 10; South Orange, Mrs. S. L. Van Vechten, 5; <i>Pa.</i> , Pittston, Welch Ch., Little Gleaners, 5; Scranton, Sherman Ave. Ch., C. E. Soc., 10; <i>Va.</i> , Herndon, Aux., 17.30, C. R., 1.55,	114 28
<i>Springfield.</i> —Elizabeth L. Warriner, by Edward Morris and Robert O. Morris, Extrs.,	10,870 06	Total,	
Total,	13,370 06	GEORGIA.	
CONNECTICUT.		<i>Atlanta.</i> —Atlanta Univ., Ch. of Christ, 22, C. E. Soc., 8,	30 00
<i>Eastern Connecticut Branch.</i> —Miss Anna C. Learned, Treas., 255 Hempstead St., New London. Hampton Aux., 2; New London, Second Ch., Aux., 3; Norwich, Park Ch., Aux., Th. Off., 75.60; Stonington, Second Ch., Aux., Th. Off., 5,	85 60	CANADA.	
<i>Hartford Branch.</i> —Mrs. Sidney W. Clark, Treas., 40 Willard St., Hartford. Int. on Clara E. Hillyer Fund, 112.50; Burlington, Aux., 11; Collinsville, C. R., 2.25, S. S., 5; Coventry, Aux., 3.50; Glasstownery, Miss Julia W. Broadhead, 150; Hartford, Center Ch., S. S., 18.68; New Britain, First Ch., Young Woman's Miss. Soc., 5; Southington, Aux., 28.73; South Manchester, Center Ch., 12; Suffield, Cong. Ch., Miss. Soc., 25.50; Talcottville, M. C., 12; Tolland, Aux., 6.11; West Hartford, Aux., 1.50,	393 77	Canada Cong. W. B. M., Miss Emily Thompson, Treas., Toronto,	7 00
		ENGLAND.	
		<i>London.</i> —Miss S. Louise Ropes,	25 00
		GIFTS RECEIVED THROUGH BUILDINGS COMMITTEE.	
		<i>Massachusetts.</i> —Friend, 450, Friend, 400; West Roxbury, South Evan. Ch., C. E. Soc., 10,	860 00
		Donations,	4,013 47
		Buildings,	965 00
		Specials,	105 00
		Legacies,	13,417 56
		Total,	\$18,501 03

# Board of the Pacific

*President.*

MRS. R. B. CHERINGTON,  
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*Editor Pacific Department in Life and Light.*

MRS. J. K. McLEAN.

## THE WORK OF BIBLE WOMEN IN THE FOCHOW MISSION

BY MRS. G. H. HUBBARD

It is difficult to estimate or record in full specific results of the work of all our Bible women. A constant sowing of the good seed, here a little, there a little, words fitly spoken in season and out of season, love shown forth in little daily acts, if by any means we may gain some. Such is the ideal toward which we trust our Bible women are daily striving. It takes faith, hope and charity, with courage and perseverance, to go out day after day, in heat and cold, wind and calm,—appear deaf to scoffing words and impolite remarks, to wage this spiritual warfare, in the person of perhaps one woman, then to return home footsore and weary, wondering if any good at all has been accomplished. These are the dark days! Of course the bright ones come in for their share, when the Christian worker can rejoice and sing aloud because of something accomplished that is seen. We can but encourage them in their privilege and duty, leaving results to God who knows what is true.

A recent incident that came to our knowledge illustrates one phase of the Bible woman's work. A woman zealous in idolatry in the village of Kang-cheng lost a child. In spite of all her offerings and prayers to the spirits the calamity was not stayed. Our Bible woman, Mrs. Ling, also called Sang-So, went to teach and comfort her out of this new religion. From this time on she became greatly interested, generally coming at night to listen and learn, as she had no time during the day. She learned a few words of prayer for use morning and night, also grace at meal times, and on Sundays she attended the services at the chapel as frequently as she could.

After a few months she was taken suddenly ill, and her husband said she was possessed of the fox-devil. So immediately he went to offering incense to the idol, inquired of the spirits, and promised a feast to them and the performance of a theatre if she should get well. The poor woman,

knowing of this, vigorously opposed, saying: "You shall not do this. I will not have any idolatrous rites performed on my behalf; it is all false and cannot do the least good. I worship the true God and trust in his Son, Jesus Christ." Her husband replied, "This is my business. You are out of your head and know not what you are saying." But in the midst of her pain and distress, she insisted strenuously that the incense sticks should be thrown into the gutter. To keep her quiet and in bed he did so, and awaited further doings.

She sent for our Bible woman Sang-So, who came with two other Christian women, and together they prayed at the bedside, the sick woman joining in the Lord's prayer. Then they sang a hymn, "The Great Physician now is near." She followed them as they first repeated it line by line. As they were leaving, she said with deepest earnestness, "I do believe in the true God, and I trust in the merits of his son, Jesus Christ, to wash away all my sins. If I die do you think I will enter heaven?" "Surely," was the reply, "this God is your loving Father and you are his child, repentant and returning to him. The Father-heart will be glad to receive you home to himself." With such words they comforted the inquiring soul, leaving her in quietness and peace of mind.

The next day she seemed much better, and knowing that Sang-So's duties were calling her elsewhere, she said, "I think I am going to get well now, so go on your way with easy mind." But a day or two later she was taken worse again, and by the time the Bible woman returned she was dead and buried.

As soon as the husband saw Sang-So again he said, sadly, "Why did you go away just then? If you had been here you could have prayed again to your God, and she might have gotten entirely well." Having been told what he had done on the sly after she left, Sang-So replied, "Why did you go and worship again at the shrine, and inquire of your evil spirits? Did you suppose that our Jesus the Good Spirit would stay where you had invited the evil spirits to come? Good and evil cannot stay in the same place. If either of us is to blame, it is yourself and not me. The man looked thoughtful and attempted no reply.

The neighbors reporting the circumstances said, "She had an easy death; no sign of fear, but just as though she fell asleep and stopped breathing. And as she lay there still and cold, her face was full of peace and seemed to be smiling, too, as though she were so happy,—a different death indeed, from what we are accustomed to see. Was it not because of her new belief?"

The name of that woman has never reached any church records, but surely we can believe it is written in the Lamb's Book of Life, and that she is home at last in the Father's house.



## SCENERY IN CHINA—TAI SHAN

BY DR. SUSAN B. TALLMON

JUST now I am at the Tuckers, and am supposed to be looking after the children, but in reality they need very little care, as they play around amusing each other, and talking a stream of Chinese and English. There is an old Chinese woman, too, who devotes most of her time to them. Their parents have gone to visit the temples at the top of this sacred mountain, and will spend the night at the "Rear Stone Embankment" temple, in the beautiful valley of which I wrote to some of you when I was there a month ago. I think no scenery ever looked so wholly beautiful to me as did that seen from this valley. From the temples at the summit the view may be more extensive, but from there you do not see the valley pictures framed by the dark green branches of umbrella pines, and something of the charm of the broad plain far below, dotted by villages, and crossed by yellow, winding rivers, is lost without the frame. Even the distant blue mountains and the white clouds and the steep valleys close below us, gained an added beauty from the trees. You are to have some photographs some day.

The temples are interesting, but make one sad. Nowhere in all China is idolatry more firmly entrenched than here on this mountain, where worship has been conducted for forty centuries. In former years often as many as a million pilgrims would come annually, but the hold of superstition is growing less, and this year not more than five hundred thousand came. They toiled up the weary stone road with its hundreds of gray granite steps, under arches, and passed shrines and temples to the "gate of heaven" and temples at the top. It is to fulfill vows, burn incense and lay up merit, that they come. Many of the temples along this ancient road are very dens of vice, and in the temple of the god of heaven we saw many pilgrims drinking wine and gambling—loud voiced and insolent. In one temple court are two bronze tablets set up more than three hundred years ago. Here we saw an old woman rubbing a copper cash on the base of the tablet, which was shining and smooth, its characters having long since been entirely rubbed away. This cash was supposed to acquire power to protect one around whose neck it should be hung, from disease and accident. She smiled as she rubbed the coin up and down, as if thinking of some favorite grandchild for whom she was thus providing health and prosperity.

The plants that grow on the mountain are many of them the same that we see at home. Among others that I have never seen wild in America are single pinks and fragrant carnations, wisteria and lilac (of course not now in bloom), trumpet-vine and begonia. The mountains have almost no

trees, except those along the stone road, and around the temples—pines and cypresses hundreds of years old, and giant locusts. There is a bouquet on the table near me of ferns and fragrant pale yellow lilies. There is much that is beautiful here.

The children and I have been for a short walk. William informs me that “the big ones is rocks, and the little ones is stones. Aunt Susie does you know that?” They are very dear little people.

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### MISSIONARY NEWS

The following are the significant names of the children of a Chinese pastor, these children being third generation Christian: Glorious Grace, Glorious Virtue, Glorious Growth, Glorious Happiness and Glorious Harmony.

Uganda is still one of the “miracles of missions.” Winston Churchill, in his book, *My African Journey*, says that Uganda is the only country he ever visited where every person of suitable age goes to church every Sunday.

Dr. Dennis, in his latest book, *The New Horoscope of Missions*, makes the following statement: “There was an average of at least 2,600 communicants admitted to Christian churches in mission fields every Sunday of last year. We could have taken possession of one of our large church edifices, and packed it to the doors morning and afternoon every Sabbath for the past twelve months with a fresh throng of communicants at each service, claiming their place for the first time at the Lord’s table. If you could have slipped into some quiet seat in the gallery at any one of those services, and gazed upon that reverent assembly, strangely varied in color and garb, but one in hope and tender love to your Saviour and mine, would you not then have found your heart in thrilling sympathy with Christ’s joy and cheered with glad assurances of his victory? Would it be easy, do you think, for the next globe-trotting man-of-the-world to paralyze your faith in missions, and convince you that he was a walking oracle concerning something about which he knows practically nothing?”

A little Chinese lad who had been trained in a Christian school showed in his daily life a different spirit from that of his companions. He did carefully many little errands for his mother and her neighbors and always brought back the exact change. A heathen woman who observed this, said one day to one of her neighbors, “How dare you put so much money into the hand of that little fellow.” “Oh,” was the answer, “he goes to the Jesus Church, he will never cheat.”—*Missions blatt für Kinder*.

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## MISS CHARLOTTE WILLARD'S RETURN TO MARSOVAN

MARSOVAN, TURKEY, October 9, 1909.

I REACHED here just in time for the opening of the school year, and was immediately deep in the heaviest work of the year. Our voyage on the White Star Steamer Cutic was an exceedingly pleasant one, with fine weather all the way, a most interesting day at St. Michael,—one of the Azores,—a beautiful evening view of Gibraltar, and a safe arrival in the harbor of Naples on August 18th. We were disappointed at Naples to find that we could not make good connection for Constantinople. The only steamer within ten days was an Italian, which promised to get us there in eleven days instead of in four or five, which would have been the time of the French or Austrian lines. After considerable hesitation we decided to take passage on the Italian, which, oddly enough, bore the name of Washington, and had a life-size figure of Washington on its prow. It was, thirty years ago, an Atlantic steamer, running from Italy to New York, and as old and old-fashioned as that fact would suggest. There was, however, one redeeming feature which made up for many other discomforts. The dining table was on the upper deck, and all through that eleven days' cruise, amid some of the finest scenery of the Mediterranean, we enjoyed our well-served meals with the deep blue sea spread out below us and pale blue sky above, often sailing out of a beautiful harbor (Naples, Palermo, Messina, etc.) just as we sat down to dinner.

On reaching Constantinople we were able to make a quick transfer from this steamer to one just sailing for Samsoun, and by traveling on the road

into the late evening, reached home Saturday night, September 4th, just one month from the date of our sailing from Boston.

In Constantinople harbor, as we were rowing across from one steamer to the other, we heard the sound of heavy firing, and learned that it was in honor of the Sultan, who was about starting on a trip to the city of Brousa. The statement sounded very strange to me, and was my first experience of the new Turkey. During our two days in the Black Sea we were on deck with a great many Turkish men of various rank, and it was interesting to see how absorbed they were in reading and in earnest conversation together. Some were reading newspapers, others books, and still others, a finely illustrated magazine, which had the general appearance of such a magazine as the *Review of Reviews*,—all in that Turkish language. The new freedom of the press is working great changes.

We are now in the month of Ramazan, the time of the great fast, so Parliament is not in session. Three of the members of Parliament have passed through Marsovan since I reached here, and have addressed the people. They urge the importance of education, express gratitude for what Americans have done for the country in the line of education, urge the importance of making liberal concessions to foreign capital to induce those who hold it to come in and build railroads and develop the natural resources of the country. These representatives are able and interesting men.

Our new year has opened well, and I think promises to be less hard than the last one was here. People are beginning to think soberly of liberty and of the responsibilities as well as the privileges which it brings. Our new building is progressing well, and will be even finer than I had expected. It is not quite as far along toward completion as I had expected to find it; but I am not really sorry for this, as it gives me a chance to have a voice in planning for many details. It is a great pleasure to me to watch the work.

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## JAPAN'S JUBILEE OF MISSIONS

BY MRS. JENNIE P. STANFORD

53, 5 GHOME, YAMAMOTO SOH, KOBE, JAPAN,  
October 11, 1909.

MY DEAR MISS POLLOCK: Many thanks for your good letter of July 20th, with its interesting items of news, and its personal touch, making it hard for me to realize that I did not actually meet you when in Chicago, two years ago.

Mr. Stanford and I have just returned from Tokyo, where we spent four

days in attendance on the semi-centennial Conference, in commemoration of the planting of Protestant Christianity in Japan—the Jubilee of Missions. It was quite a question with me whether I should give up school work for a whole week so soon after the opening of the school year. But, as Miss Talcott remarked, “We may not be here for the next Jubilee!” and I felt that for the sake of the work, as well as on my own account, I ought not to miss the illumination and inspiration the occasion would afford. And thankful enough am I that I went, for it has been a rare privilege to be present and catch the spirit of the meetings.

The larger number of addresses were by the Japanese, and they so far outnumbered the missionaries in the audience that at some sessions there seemed to be only a sprinkling of foreigners. After the opening day the attendance was good, and at several of the evening meetings the gates of the Y. M. C. A. building, where the conference was held, had to be closed to keep out the crowd, as the audience room was already packed.

The general arrangement of the program was good. Tuesday morning was a thanksgiving service, and in the addresses many interesting reminiscences of the early years were given. Tuesday afternoon was filled with two historical addresses, one in Japanese and one in English,—for this bilingual feature was one of the characteristics of the conference. An address from Count Okuma, and the reading of addresses of congratulation from Marquis Katsura, the prime minister, the minister of education, the governor and mayor of Tōkyo, were indicative of the influence gained by Christianity, which ten years ago could not possibly have drawn recognition from such sources. Wednesday was devoted to educational work and Christian literature; and after listening to nine addresses in the morning and more than that number in the afternoon, no one could doubt the very great importance of this department of the work. But Thursday is the day in which you would be most keenly interested, because it was Woman's Day. In order to crowd in as much as possible, the devotional meeting was held at 8.30 instead of 9, as on the other days. The leader of this meeting was Mrs. Ibuka, a graduate of Kobe College. The morning program was divided into evangelistic and educational topics, with twelve speakers. The subjects discussed were: Bible Training, Church Work, Evangelistic Work Among the Non-Christians, Sunday-school Work by Girls' Schools, Mission Schools, and Work Among Students in the Non-Christian Schools;—from all this wealth of material to touch on just a few points!

Miss Talcott, in her admirable paper on Bible Training, gave the number of schools for training Bible women as twelve, while women are also admitted to three of the theological seminaries for men. Of the 341 graduates

of these 12 schools, 89 have married pastors or evangelists, while 191 are now at work as Bible women. There are now 142 students in the 12 schools, and more and more the candidates come from the Christian girls' schools. But the supply does not equal the demand, as calls for them come not only from all parts of Japan, but as well from Formosa, China, Korea, the Soochoo and Bonin Islands, and Hawaii. The great need is for prayer, that suitable women may be led to devote themselves to this work. Of course the qualifications of the ideal Bible women were set forth,—intellectual ability and spiritual power, kindness, tact, enthusiasm,—it sounded like an echo of your calls for missionary recruits.

Another of our Kobe ladies, Miss DeForest, gave the paper on Sunday-school Work by Girls' Schools. Some of her statistics may interest you. The girls in 40 Christian girls' schools teach in 303 Sunday schools, of which 173 are entirely sustained by the girls' schools. These girls are teaching from 15,000 to 18,000 children. The importance of putting far more strength into work for children was strongly emphasized by speakers on the following day.

One of the papers on girls' schools was by Miss Searle, and Miss Wakuyama, who is associated with Miss Howe, had a historical paper on kindergartens. Two important things to be kept in mind in regard to the girls' schools are, first, a high standard, equal to that of the government schools in every respect,—else there is no call for them, and their doors had better be closed,—and superior to them in English, music and moral training; and second, government recognition should be secured. This can be done with no sacrifice of religious liberty, and without it graduates of our schools cannot obtain positions of teachers in public schools. Of old, obedience and service were the watchwords for women, and teachers should now impress on the girls the Christian ideal of a higher obedience and a nobler service, and by the power of personal character lead them to the Source of Strength.

In the afternoon the general subject was Social Reform, and there were various papers on Temperance, Rescue and Factory Work, Orphanages, Hospitals and Creches,—all of them good. An excellent paper was also read on Christian literature, of which there is great need, and attention was called to a fact sometimes forgotten, that even the books that are most useful in the West, are not useful for translation without very great adaptation. The last paper of the afternoon was by our Miss Denton, reviewing the fifty years in their relation to woman's work and advancement, packed full of valuable information. When the report of this conference is printed I am sure you will want to read all the addresses of Woman's Day, and by them you can gain an adequate idea of the present status of woman's work.

My letter is getting too long, but I want to add a paragraph from one of the newspaper reports of that day: "One of the most striking evidences of the advancement of Japanese women under the influence of Christianity and other forces was the carriage and utterances of the many Japanese ladies who had a part in Thursday's program. Their papers and addresses were all of a high order, packed with concentrated wisdom, experience or suggestion, and would compare favorably with the able efforts of Japanese men the day before. But, more than all else, the evidence consists in the way these Japanese ladies appeared on the platform before a large, mixed audience. They bore themselves with great dignity; they exhibited ease and grace of posture; they spoke in a direct, forcible manner, and in tones which could be heard, while earnestness and eloquence were not unknown qualities."

On Friday, the last day we were present, the subjects were all of vital interest, connected with the pastor and the church. The speakers, all dead in earnest, while thankful for what has been accomplished, felt that now is the time of opportunity, and that for the great work to be done enduement with power from on high is the great need. Over and over again it was reiterated that it is the Christian's character and life that give his words power. The two requisites for success are: more Biblical preaching—the Word magnified—and lives that exemplify the Word. One of the most gifted of the Japanese pastors expressed the wish that he might turn this jubilee into a prayer meeting, that the result might be a revival. As I sat there, thrilled through and through with the earnestness of these men, it seemed to me that the outpouring of God's spirit, for which we are all praying, could not be far off.

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## A TYPICAL CHRISTMAS AT BAILUNDU

BY MRS. MARION M. WEBSTER

BAILUNDU, W. C. A.

THE day after Christmas, when we are relaxing a little from the daily routine and pressure that comes at this season, seems a good time to begin a letter and tell you about our Christmas doings. Christmas coming the middle of the week, schools closed Friday before. On that day we had extra exercises in kindergarten and gave the children each a present. The day before, Miss Campbell and I went over the trunk full of little garments given to me by friends at home for this purpose, and selected one for every child in school—87 in all—and pinned on each a slip of paper with the name. We packed them in the clothes basket, covered it with a sheet, and in the evening when no one was about, carried it down to the schoolhouse. In the morning before time for school the basket was hidden out of doors at the end of the house.

For some days there had been an air of expectancy abroad among the children, much whispering, and some questions asked. We heartlessly kept them in suspense, for we wanted to surprise them. The parents were invited to attend, and many did so.

The rooms were decorated with paper chains, lanterns and bells. At the usual hour—eight o'clock—the bell rang, and half an hour later the children lined up in a row outside and, while the organ played, marched in, in order, to their accustomed seats.

The younger children, from two and one half to five years, sat on low benches around the wall. Down the center of the room on higher benches the older children sat. The visitors were seated in various parts of the room wherever we could find room for a seat. The exercises, led by Miss Campbell at the organ, were as follows: "The Lord's Prayer," in song; the I and XXIII Psalms, in concert; "Good Morning, Merry Sunshine;" "Hark, the Herald Angels Sing;" "It came upon a midnight clear;" "A little boy's walk;" "In the branches," a bird song. This closed the opening exercises. The older children then marched into the inner room and took their places at their tables. In the outer room the benches that had served as seats for the older children were now turned into tables for the little ones. Their occupations for the day were, blocks, beads, picture books, and stringing bits of cloth an inch square to make pads for carrying on the head. In the other room they had writing, reading, sewing, chain making, tile and block building; clay and the sand table are, too, favorite occupations in both rooms. They only worked fifteen minutes, for we did not want to make the exercises too long, but thought the parents would be interested to see the children at work. When the work was put away and the tables removed the little ones formed in a circle in the center of the room and the older children marched in and formed another circle around them. Then they had a few minutes' exercises in calisthenics, led by one of their own number. After that they sang another of the motion songs, "The Locusts." This is not a translation, as the other songs are, but is purely native. It begins thus, "What's that, what's that, what's that? See the locusts are coming." It describes their coming, eating up the fields, and how they in turn gather, cook and eat the locusts. The only game played was "The Doves"; there was not time for more. The children were then seated on the floor just where they stood.

Abraham Ngulu, from Epanda, who was visiting here at the time, was called on to address the children. He said how much he enjoyed being there, seeing them at work and hearing them sing, and that they ought to be very grateful for their school, for it was something few children in the country have. Two of the teachers were then sent to bring the basket. The eyes began to shine with expectancy. I had to make a little speech and tell where the contents of the basket came from. When everyone was made happy with a dress, a skirt or a jacket, the names of those who had not missed a day since school opened were read, nineteen in all, and each one received an extra gift—the boys a knife, and the girls a string of pretty beads. I noticed on Sunday a small boy with a finger tied up. I wonder if the knife was responsible. The teachers were also remembered. The two older ones received a notebook and pencil, and the younger lads a tin plate. The exercises then closed with "Praise God from Whom All Blessings Flow," arranged especially for the children. They were so overcome, though, with their presents, they were almost speechless. It was hard to tell which were the more pleased, the children or the parents.



While at home I had so many pretty pictures given me that we gave one to all the pupils in the other schools—over two hundred. We mounted and tied them with a cord for hanging up. All seemed pleased to be remembered, though it was a very small gift.

Our own doings were simple but enjoyable. Christmas eve we spent together here. In the front room, the clothes basket, lined with ferns and eucalyptus branches, was placed to receive contributions. After a pleasant hour with music and songs, the basket was brought in and we all gathered around it as curious as a lot of children. As each package was brought out the recipient thereof had to open and display the contents before anything more was taken from the basket. My finds were an apron, made of handkerchiefs, from Mrs. Neipp; a dust cap, sunbonnet shape, that was for a joke, and came from Mr. Stover. I wear sunbonnets when I travel and sometimes in the garden, and he always makes fun of my bonnets. Then there was a broom rack for the kitchen, which is very nice, a pretty shirt-waist case, the last two from Mr. and Mrs. Bell; and from Miss Campbell a beautiful bowl of maiden-hair ferns. The bowl is prettily painted, her own work. I also received a very pretty basket from one of the boys.

Christmas day we had dinner with the Bells. The dining room was decorated with wild asparagus. Great ropes of it stretched across the ceiling from the four corners. They crossed just over the table, and where they crossed hung a large red bell. The window alcove was trimmed with the same green and three small bells. The table decorations were delicate pink and creamy white roses, and dark red carnations. At each place was a scarlet geranium blossom on a green leaf. It was all very pretty and looked more Chrisamusie—that is the only way the natives say it—like than anything I have seen in Africa. During the afternoon and evening we visited, talked over old times and friends, especially those who have recently gone from us, thought of our own dear ones and wondered how they were spending the day, and then we played games.

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## ANNUAL MEETING OF THE W. B. M. I.

BY MRS. P. F. MARSTON

OUR forty-first annual meeting was held October 26th, 27th, 28th in the Union Park Church, which opened its doors to us in the most hospitable manner, and with the co-operation of the other Congregational churches of the city, entertained the large number of delegates.

A pleasing feature of the opening session was the singing,—part in full chorus, and part antiphonal,—of the children's vested choirs of the First Church and the Union Park Church. As they sang

“ We've a story to tell to the nations  
That shall turn their hearts to the right,”

one might well hope that among so many boys and girls there might be at least one who in future years should tell this story to the nations.

The interest of the meeting was greatly heightened by the presence of

several missionaries from India, Turkey and China. Words from such, who can "speak what they do know, and testify what they have seen," make the mission work much more real, especially to those who have but a partial interest.

Turkey's missions were well represented in the persons of Miss Susan W. Orvis, Cesarea; Miss Agnes Fenenga, Mardin; Miss Mary G. Webb, Adana, and Miss Cora May Welpton, Marash. Most of these were brought into more or less close touch with the recent disturbances and outrages, and all felt much hope for the future under the new conditions.

Miss Millard spoke interestingly on "My Work in India." Mrs. W. S. Ament, speaking from a long and rich experience, gave very illuminating talks on the women and children of China. Excellent impersonations of a Hindu woman and a Chinese woman, with their life stories, were presented.

One of the most inspiring addresses was given by Dr. S. W. Zwemer, who may well be called, "The Apostle to Arabia." His subject was "The Threefold Challenge of Islam to Womanhood in Christian Lands"; and as he unfolded the hopelessness and exceeding narrowness of a Moslem woman's life, one's heart ached with the desire to take to her the knowledge of her birthright in Christ.

The Deputation, Mrs. Baird, Mrs. Hurlbut and Miss Wingate, told in stirring words what they saw of the work in India, China and Japan, and of the inestimable value our labors as a Board have been to the women and children in these darkened lands.

The ever-recurring note in the addresses of all the speakers was, "We have done much, but so little in comparison with the need. We need so many more workers, and so much more money." This is our part at home. Shall we tie the hands of these who represent us by failing to supply these needs?

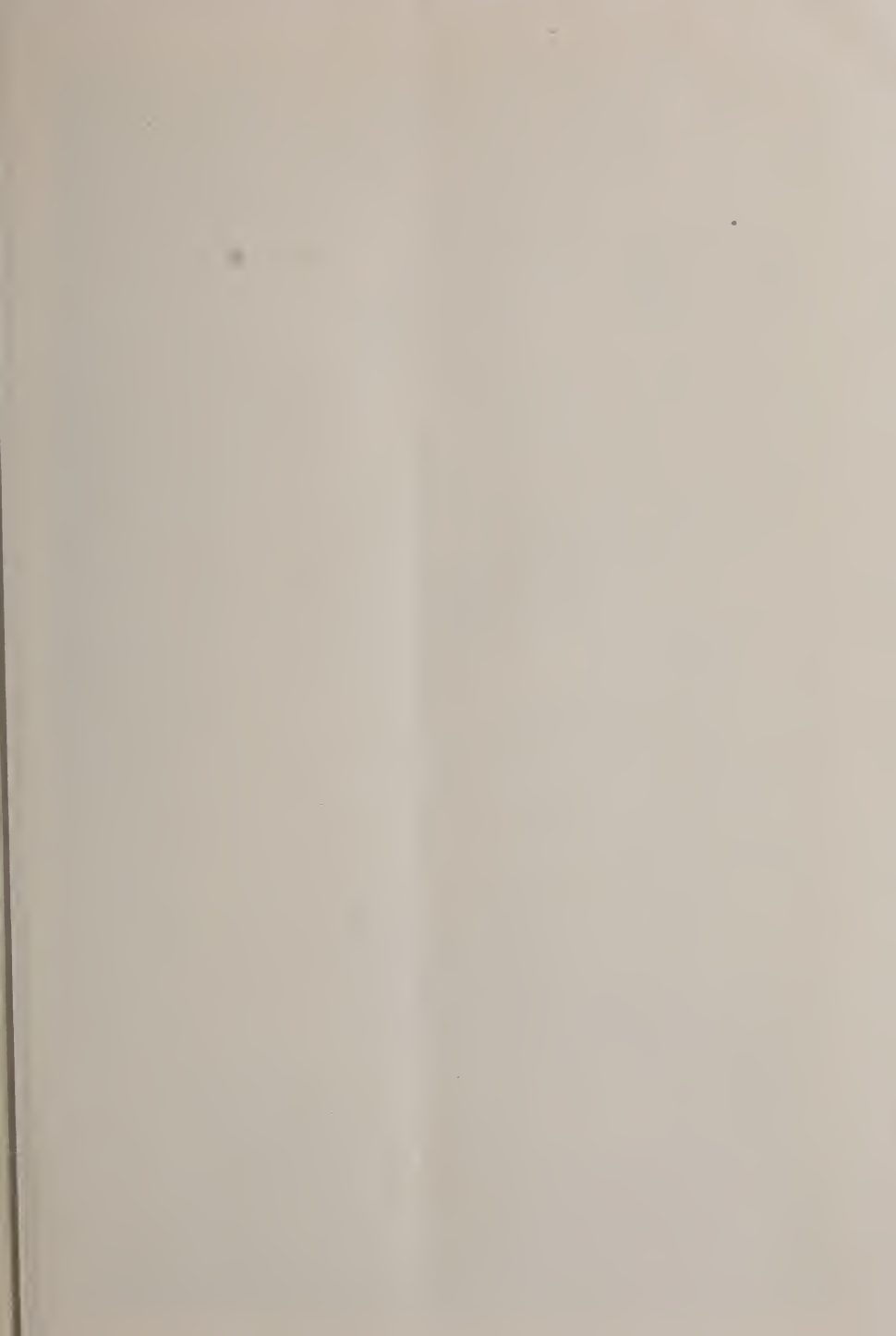
## WOMAN'S BOARD OF THE INTERIOR

MRS. S. E. HURLBUT, TREASURER

RECEIPTS FROM OCTOBER 10 TO OCTOBER 23, 1909

COLORADO . . . . .	\$64 40	JAPAN . . . . .	4 00
ILLINOIS . . . . .	11,185 52	TURKEY .. . . .	20
IOWA . . . . .	4,667 80	Receipts for the month . . . . .	\$19,749 64
INDIANA . . . . .	246 80	Previously acknowledged . . . . .	80,293 82
KANSAS . . . . .	805 27	Total since October, 1908 . . . . .	\$100,043 46
MICHIGAN . . . . .	21 13	BUILDING FUND.	
MINNESOTA . . . . .	7 00	Receipts for the month . . . . .	\$36 42
MISSOURI . . . . .	704 22	Previously acknowledged . . . . .	4,745 50
MONTANA . . . . .	34 50	Total since October, 1908 . . . . .	\$4,781 92
NEBRASKA . . . . .	1 00	ADDITIONAL DONATIONS FOR SPECIAL OBJECTS	
OHIO . . . . .	456 25	Receipts for the month . . . . .	\$65 50
OKLAHOMA . . . . .	2 00	Previously acknowledged . . . . .	1,171 43
SOUTH DAKOTA . . . . .	331 17	Total since October, 1908 . . . . .	\$1,236 93
WISCONSIN . . . . .	1,119 63		
WYOMING . . . . .	13 00		
GEORGIA . . . . .	40 00		
IDAHO . . . . .	2 00		
MAINE . . . . .	1 00		
MASSACHUSETTS . . . . .	42 75		

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